

MISSIONS

A BAPTIST MONTHLY MAGAZINE

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And the Angel said unto them,
Be not afraid; for Behold,
I bring you good tidings of
great joy which shall be to
all the people: for there is born unto
you this day in the city of David a
Saviour, who is Christ the Lord... And
suddenly there was with the angel a mul-
titude of the heavenly host praising God,
and saying,

Glory to God in the highest, and
On earth peace, good will among men.

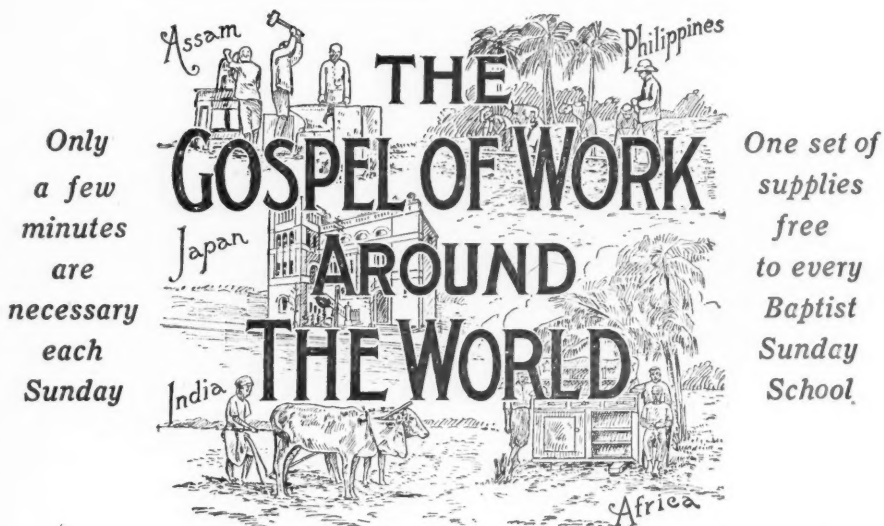
Reforming Criminals in India

Do you know that Baptist missionaries in South India are engaged in the moral regeneration of a great tribe of hereditary thieves? The story of this remarkable and fascinating work is one of the eight subjects of study in the

NEW MISSIONARY LESSONS for BAPTIST SUNDAY SCHOOLS

which begin in January and end on Easter Sunday, April 20, 1919

THE GENERAL SUBJECT IS



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PEACE



TO THE MOTHERS OF OUR SOLDIERS

Sad and weary mothers, women past your prime,
Plants whose bloom is withered, touched with silver rime,
Who have seen your little sons grow to stalwart men,
And can never hold a baby in your arms again —
How shall you be comforted when they say good-bye,
All of them to suffer and some of them to die?

Once there was a mother of a Son that died:

Blessed among women though she saw Him crucified.

Hers had been the sorrow, His the shameful death,

Had He stayed at home with her in quiet Nazareth.

— *New York Sun.*

NOVEMBER 11, 1918





This French War Orphan, with beautiful face, has been adopted by an American Regiment of Engineers, one of whose officers is teaching him his first lessons in English. The Regiment raised \$1,000 as a first instalment toward the boy's education, and placed him in charge of the Y.M.C.A. These are the bright sides of War.

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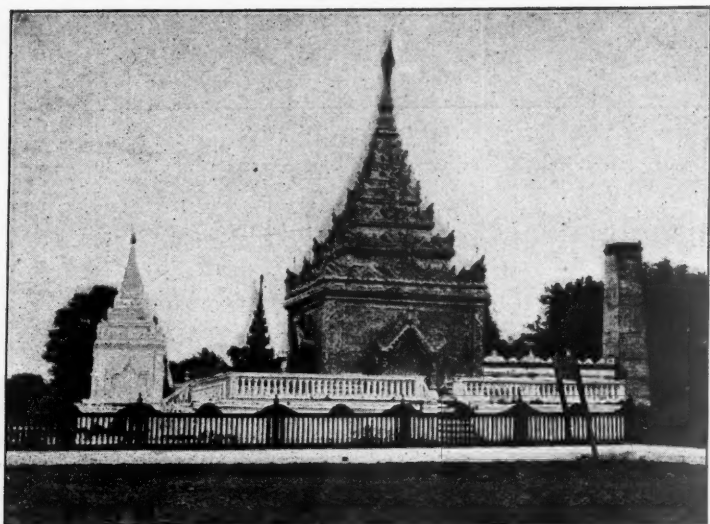
Christmas Joy and Peace to You



MISSIONS wishes every reader the Christmas joy and peace in this year of wonderful events. Last Christmas we could not use the familiar word "Merry" in any sense, when the world was plunged in sorrow, and Peace seemed as far away as ever. But now the scene has changed. The end came with marvelous rapidity. Hard pressed by the armies of the entente allies, deserted by all her former allies, Germany was forced to full surrender on November 11, with the terms of peace so far decided upon that in any event war cannot break out again. Any armistice that did not make that certain would break faith with the noble dead who have laid down their lives in order that a permanent and lasting peace might be gained for the world. It is in that anticipation that at this date — nearly a month in advance — we can wish a Christmas that shall bring joy because of the presence of the Prince of Peace, and the beginning of a new era for mankind, in which He shall hold a different place and exercise a new control over the peoples of the earth.

Sorrowful will the day be for thousands and tens of thousands in homes that have vacant chairs. Let us tenderly sympathize with those who only know that "somewhere in France" there is a grave that holds the form of loved son or husband or father. And let us not forget that in all Belgium, in all France, in all England, there are few families that have not lost at least one member through this awful war. Shall not our gratitude for our blessings find some expression in a money remembrance that may help save the lives of the Armenians and Syrians who have escaped the inhumanities of the Turks? In some way, surely, we can make a Christmas gift that will reach outside the familiar circle and help heal a stricken world. Let us get this thought into the minds of the children. What a beautiful thing it would be, for example, if every Baptist Sunday school were to make an offering to help some Sunday school in a foreign land, or to help establish Sunday schools where there are none, or to send some of the children of Japan or China or India or Africa or France or Belgium to school.

If we could only begin to see the opportunities we shall have



A BUDDHIST PAGODA IN BURMA

to be the big brother and big sister, and to make Christmas mean something new and wonderful to those who have never had a "Merry Christmas," such as we have known! Christ would come indeed to millions then. Pray for it!

This issue of MISSIONS contains much that is of interest. We shall not go into details, for you will read on if once you begin. The outstanding thought, as we go over the pages in advance, is that all of this about which you will read has come from that birth of the Babe in Bethlehem. Impossible with men, but all things are possible with the God and Father of our Lord Jesus Christ, at whose cradle the peoples who are the hope of the world bow in adoration.

And how inspiring it is to try to realize that this coming Christmas Day will see the Holy City, and Nazareth, and all the Holy Land trod by Jesus' feet, freed from the rule that has for so many centuries held it in shameful subjection. If the Jews, in their rejoicing, could only join in the Christmas chorus and see in that Babe of Bethlehem their Redeemer and Lord, that would make a Christmas never to be forgotten. Why not pray for that, too?



LET THE JOY BELLS RING!
PEACE — NOVEMBER 11, 1918!
PRAISE GOD ALL YE PEOPLE



Service Sketches from Foreign Fields

(COMPILED BY THE EDITOR FROM LETTERS AND REPORTS)

"BURMA FOR CHRIST—CHRIST FOR BURMA"



GOOD news comes from Rev. C. E. Chaney of Maubin, Burma. Too busy for two years to take a hot season vacation, he has had the building of two large dormitories. "I was naturally a little worried when the rains broke heavier than usual with not a single tile of either roof in place and 250 to 300 children to shelter." That is a window into a missionary's occasional troubles; but the roofs were completed and the schools opened without delay, with two new departments—one year normal and fourth grade vernacular. "Watch Maubin grow," he says. Great encouragement on all sides of the work is reported. At the Association in March he hung up a big field map with 38 little flags on it, each representing a Pwo Karen church; 26 were yellow, representing churches on the field when he arrived nine years ago; 5 were brown, for churches organized the past eight years; 3 blue, representing churches organized the past year, and 1 church came from the Bassein Association. Four white flags stood for places where there are some Christians and where churches will probably be organized this year. These are some of the fruits of the evangelistic work, reaping coming almost immediately after the sowing.

In a year and a half, besides scattering far and wide thousands of booklets and leaflets, more than thirty converts have been baptized, and in addition to the new churches organized a number of others are about ready for launching. Schools have been started and Christian teachers called.

Here are two samples of the work done:

"At Obochaungale we baptized seven adults, who with three other Christians organized a church. Six others there are just about ready. They have organized a day school and called a Christian teacher. Most of these people are in their twenties. One young man was chosen for an elder. I shall never forget that night, sitting on the front of my launch with a group of inquirers from a neighboring village till nine o'clock, and then teaching this group of young converts to sing gospel songs till midnight."

"At Sakatone we baptized ten, who with seven others form a new church. At Pya Chaung we have eighteen Christians who are considering organizing; over half of them new converts. At Kyunkyun Jat we have baptized ten, and there were six other Christians there. They organized a school last year and this year have called teacher San Tin, who once lived among them as a Buddhist priest. A wide area here is much stirred by the Christian message."

Mr. Chaney says there were five men in the Seminary last year, and four of them went out to work with the evangelists during the vacation. He concludes with this good news:

"You will be interested to learn that our whole Burma Baptist Mission has launched an all-Burma evangelistic and united effort. The first step will be to inform and then prepare our Christian forces for a united effort. Growing out of the interest aroused by our own evangelistic work it was easy to enlist our association in this bigger attempt. They raised the salary for one man to start this work, and I released my right-hand helper.



AFTERNOON TEA, IMPUR: VILLAGE PASTORS, TEACHERS, EVANGELISTS AND TEACHERS OF MISSION TRAINING SCHOOL

This is bound to be a year of greater effort and results than any previous year."

So they have a kind of Christian Enlistment drive on in Burma.

DEDICATION IN THE NAGA HILLS

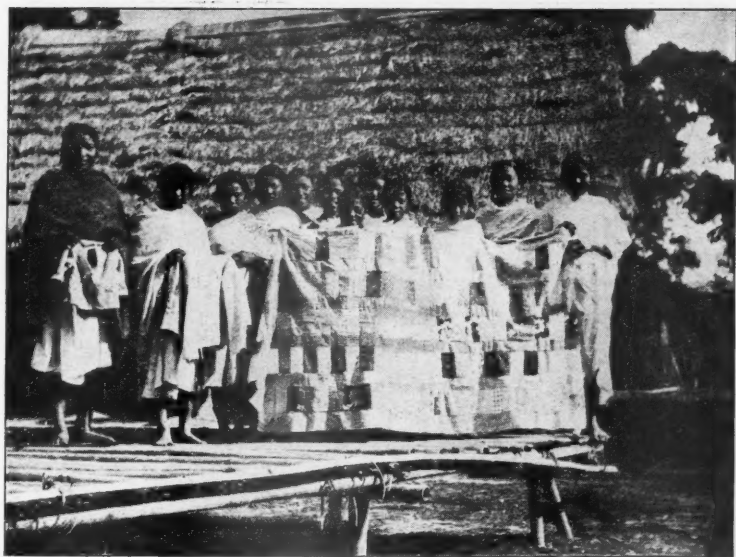
MRS. W. F. DOWD, of the Naga Mission at Impur, Assam, writes of a very important event in the history of the Ao Naga Hills work—the dedication of a permanent church building in the village of Janki, built and paid for by the natives themselves. "As we arrived first in Impur in January, 1901, and it was some time after that before there were any Christians in Janki, you can see the wonderful growth of the church. Last Sunday my husband went to a village six miles away to baptize 32 people. They have been a little struggling band for a few years, begging for a teacher. Recently they secured as pastor a man who was a church member in another village and they are doing splendidly with the few opportunities they have."

The dedication was attended by delegates from all except four of the Ao Naga churches and some of the Lhotas. One village over 30 miles away by footpath sent 11 men, and others came from greater distances. The church, with board walls and floor and corrugated iron roof, 46 x 36, with covered veranda extra, is built on the highest eminence of Janki, in the center of the village. Its glistening roof can be seen from several villages miles away and is a public expression of worship of the true God in this land of spirit worshipers.

"Last January, as we were going down the Hills to Conference, we met dozens of Nagas, each carrying on his back, reaching far above his head, a long, wide sheet of corrugated iron. It was an unusual and impressive sight to see a shining roof carried thus by men in a long, winding, single file up the mountains."

There was a prayer meeting Saturday evening. Sunday morning about ten o'clock a large congregation assembled in the fine new edifice, and the service opened with Old Hundred. Mr. Dowd preached the sermon, teaching that the only way the church could be consecrated was to consecrate themselves; the only way to keep it pure was to keep themselves pure. The way to receive a blessing was not to be contented with their church and themselves but to try also to help other villages to reach higher spirituality. The dedicatory prayer was by the former pastor Odangba, to whom, assisted by his fine Christian wife, Rongsentula, chief credit is due for building up this strong church of the largest membership in the Naga Hills. The building cost more than rupees 4700 in money (rupee about 32 cents), and over 2000 days' labor. To complete the work, glass windows, four large lamps and a striking clock are needed, for which the people will pay.

Mrs. Dowd says the construction has been a stupendous task for these people, not one of whom had any experience in buildings other than bamboo without nails. The pastor said that, although they had the money and could supply the days' labor, all this would have been in



THE GIRLS' WORK, IMPUR TRAINING SCHOOL

vain if the missionaries had not helped by drawing the plans, estimating and ordering the needed material. They had great difficulty in finding efficient native carpenters, indeed any at all, and some mistakes were made, such as putting the locks on the wrong side of the doors. But on the whole they have done remarkably well. Nearly 600 people were present at the afternoon Sunday school, more in the morning. Speeches were made by some of the Christian gaon buras of Janki and by visitors. A happy, thankful spirit prevailed.

The closing words of the report indicate how the gospel spreads in these Assam communities: "We well remember the time some years ago when there was not a Christian in all the village of Janki. Our first *paniwalla* (water carrier), Impokba, was the first Christian to go to Janki and start a little school. Later his brother Odangba went there to live and preach. His wife did a great deal to lead the women to Christ. The two labored faithfully for several years, and now these splendid results. But like many a modern church, they wished for a younger man, and about three years ago chose as pastor Sabongwati, a native of Janki, educated in Impur, at that time pastor in Cholemsen village.

He has piloted them through this building operation and is beloved by all.

The Janki church has been supporting two boys in the Jorhat Christian Schools. At present, pastors for six other village churches besides their own are from Janki.

HOW THE BURKETS GOT TO THEIR NEW HOME IN CHINA

HERE is a capital description of a transfer from one station to another, written by Rev. E. S. Burket, who is now at Changning, charged with the responsibilities of a new field and of learning a new tongue. This description will make an excellent reading for a junior meeting or for a kindergarten class:

We left Kaying at noon on Tuesday. It was quite a cavalcade. Margaret and baby Stanley had one chair. Elizabeth and the amah had a second, and afterwards in line came Mr. Bousfield, Miss Withers (the nurse appointed here during Mr. Bousfield's absence), and myself, each with a separate conveyance. Then, walking, there followed six carriers, the cook, and two boys belonging to the nurse—in all a company of twenty-eight people.

We must have made quite an imposing sight as we serpentine our way over hill



THIS IS THE WAY THE CHINESE CHILDREN MIGHT LOOK WITH WONDER AT LITTLE ELIZABETH AND HER FAMILY

and dale during those three days on the road. We barely made ten miles before dark that first afternoon. You may believe there was some confusion at every inn where we stopped. Such a rush and hurly-burly you never saw! Chinese inns are dirty, dark and small beyond power to imagine. When you have twenty-eight people, including loads, sedan chairs (with their loud-mouthed, opium-smoking coolies), two little tots with all their numerous demands, suddenly pouncing upon a place, you may believe that bedlam reigns. However, by much hustling on the part of all concerned, we finally got folding cots up, curtains for women folk hung, hot water for baby, meals for hungry all, in time to get to bed a little after nine.

Next morning up at five and off at seven was the program in brief. The children seemed to enjoy themselves hugely, though Elizabeth at every stop asked, "Is this Changning?" This was at first. Later, when the journey seemed to her to continue indefinitely, she asked, "Where Changning?" in a tone indicating doubt whether there really was such a spot on the map. On the last night before arriving, Stanley developed a bit of colic (probably from Margaret's eating a few unripe peepahs) and had a terrific crying spell. After an hour of it, some soda and

a little walking of the floor by his daddy soon relieved him and he went to sleep, not to awaken again until next sunlight. By this time everybody was getting a bit stale and "on edge." The last morning we had to offer the coolies extra money to get us into Changning for a one o'clock dinner. We finally got there—the carriers stringing in for two hours after us.

For a month or so after our arrival we lived in rather camp fashion. Now most of our things have come and we feel very much at home. The time before the Bousfields left (for their furlough in America) was busy with getting acquainted with the work, folks, etc. Every day saw many visitors coming to say good-bye to the departing missionaries and greet the new arrivals.

We believe strongly that the call of the Lord has brought us here, and were never more contented in all our lives. For we at last feel as though we were part of the large company of loyal workers who are seeking to usher in the kingdom of God among men. Before, during these years of preparation, we have just felt on the threshold. Now we have found the door opened wide before us, and having stepped in, are finding more joy and peace in service than we have ever experienced before.

(Isn't that a fine expression. — ED.)

HOW "DARKNESS OF THE STORM" WAS CURED

FROM Vanga on the Kiulu River, Congo Belge, Dr. W. H. Leslie writes (July 20) that the work has prospered, the medical work growing at a tremendous rate. Sickness of all kinds among these people is believed to be the



A NATIVE WORKER

Samba, his wife and mother, the day he and his wife started to Kimbata Luidi to teach among the Badikadika tribe—a six days' journey from home.

work of malignant spirits, and the remedy other spirits, or spirit medicine. White man's medicine may do for white spirits, but they don't have much faith in it for the kind that inhabit this dark land. So it is cases quite hopeless that are brought at first and one dose is expected to cure. But since our return nine months ago the

sick have been coming in increasing numbers every month.

Sleeping sickness cases outnumber all others, and indeed is at the bottom of a large proportion of the other diseases brought to us for treatment. It is a great joy to have at last a treatment for this scourge that will help a fair proportion of the victims coming to us. It is a strenuous course, but many are willing to endure it in hope of recovery. It consists of one intramuscular injection of a preparation of arsenic and two intravenous injections of tartar emetic every four days for two months.

Across the river there are villages entered by a stranger at his peril, for not infrequently they get even with their enemies by eating them. From one of these villages there came about three months ago several people with sleeping sickness, among them a big, burly savage named "Mpimbamvulu" ("the darkness of the storm"), and he looked it. As the name was too long for everyday use—a busy missionary's day—we called him "Mandevo" (whiskers), as he had a bristling beard. He was thick-skinned, muscular and very black, so that his veins were often difficult to locate and he was prone to skip the intravenous injections. But the big Amazon of a wife who brought him here made him step right up and take his medicine. She did not intend to spend six months looking after a disagreeable sick man and another six months mourning for him. But her stock of food became exhausted and she went home for more. Left on short rations and painful injections Whiskers was missing one morning soon afterward. We concluded we had seen the last of him. About a week later we saw him coming up the path from the river, with a well filled haversack slung over his shoulder, and a line of other sick people following, all but one of whom were assured there was hope of recovery.

Because of this terrible war it has been impossible to build the hospitals for which we have the funds, so we have built several mud houses to shelter the many who are coming for treatment.

(Dr. Leslie is one of our ablest and most devoted medical missionaries. He is doing a rare work. — ED.)

Gilbert N. Brink: An Appreciation

BY CHARLES L. WHITE, D.D.

Executive Secretary of the American Baptist Home Mission Society



THE selection of Dr. Gilbert N. Brink as General Secretary of the Publication Society illustrates the way in which a man is providentially prepared for his supreme life task. The new chief executive of one of our great national societies was born in Ohio forty-six years ago. When he was three years old his parents moved to California. He was educated in the public schools of that state, and directed for some years a prosperous business in Southern California. He was graduated from Pomona College in 1893, and received the Master's degree from the same institution in 1901. He studied theology at the Pacific Theological Seminary at Berkeley, where he completed his seminary studies. From this institution he received the honorary degree of Doctor of Divinity in 1917. In this same year Georgetown College, Georgetown, Kentucky, also conferred upon him this degree. He was ordained to the ministry in 1901, but was so deeply impressed that as a teacher he could best serve as interpreter of Christianity, that he offered himself for service in the Philippine Islands, and for nine years served as superintendent and as director of education in the Philippines. During this time he came into close touch with the native races of the Archipelago and made careful studies of their economic, social and religious life as he prepared in a large way for their education. During this important period of his life Dr. Brink was known in the Philippine service as an outstanding Christian gentleman, and missionaries, Government officials and educators with whom I have spoken all unite in his praise. He wielded his great influence in the Philippines with tactful firmness and with constructive results. In superintending the Government's educational work throughout the whole Archipelago, with between four and five thousand schools employing more than ten thousand teachers and having an annual budget of three

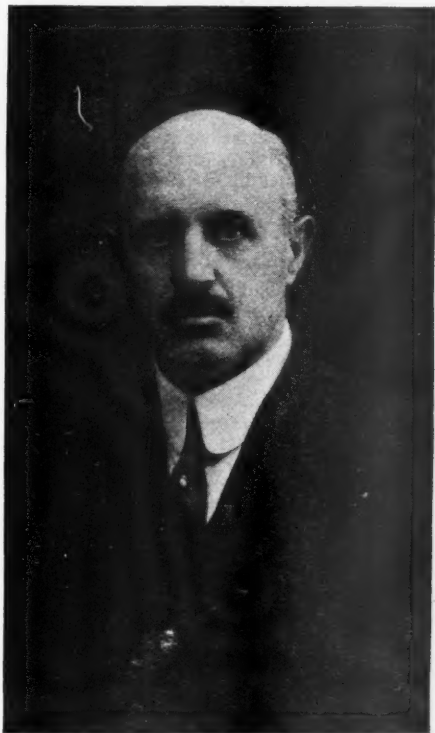
million dollars, experience as an administrator of large and complicated affairs was developed which fits Dr. Brink in a remarkable way for his new duties.

Returning to America after his long period of service in the Orient, whose life and spirit he had sympathetically and fruitfully studied at close range, he was for three years at the head of the High School department of the City Schools of Berkeley, California; then became associate headmaster of the Belmont School, the Phillips Exeter of California. Here he was privileged to put the stamp of his life on an army of young men from the most cultured families of the West, who in peace and war have proved the power of his Christian influence.

The attention of the Home Mission Society was called to Dr. Brink in a masterful report based on a careful study of our educational mission work in the Chinese colony of San Francisco. His keen analysis, kindly criticism and helpful suggestions made a deep impression. Soon afterward he was asked to become the Superintendent of Education of The American Baptist Home Mission Society as successor to the lamented Dr. George Sale. Although the sacrifice in salary was great and the acceptance of the position involved crossing the continent and beginning life in a new environment, he willingly made the financial sacrifice for the privilege of entering upon a more intensive form of spiritual service. After three years of labor, during which he traveled widely in the Southern and Western States and in Mexico, Cuba, Porto Rico and Central America, he so commended himself to our Board of Managers that he was elected Secretary of Education and of Latin North America. Already he has become one of the few best-informed Christian leaders in each of these two departments. As a representative of the Home Mission Society he attended the Congress of Christian Workers in Panama and is the chairman of the Committee on

Literature for the Committee on Cooperation in Latin America.

In the South he has become widely acquainted with leading educators and missionary administrators and has often joined in their deliberations and councils. A paper by Dr. Brink discussing the basic educational relations between the North



GILBERT N. BRINK, D.D.

and the South was heartily received at the recent conference between the committees of the Southern and Northern Baptist Conventions at Mont Eagle, Tennessee, during the past summer. He has standardized our mission schools in Cuba, and has so strengthened the College at El Cristo that it has become the best of its kind in the American tropics. In Porto Rico he has been helpful in coordinating the Protestant educational work of the entire Island, and there are indications that the fine articulation of our Grace Conaway Institute with the insular university by which it gives its cultural courses free to our students will be followed by

the other Protestant missionary societies. In Mexico he has traveled widely and has intimate knowledge of its spiritual needs. A prolonged visit to Central America has brought him face to face with its educational and spiritual problems.

Many have doubtless asked why should the Board of the Publication Society come into the Headquarters Council of the Home Mission Society and take a secretary who has mastered the work of two great departments. Certainly their action is unique and unparalleled, but in so doing they have shown consummate wisdom, for they have chosen as their general secretary a wise man of the West who knows also the spirit of the East and is familiar with the thought of many lands. It is significant that before he had any intimation that the Publication Society was measuring him for the great task to which he has been called, Dr. Brink as a member of the Headquarters Council of the Home Mission Society and as one of its committee for conference with the Publication Society had made exhaustive studies of the overlappings of missionary work and their attendant perplexities. When these studies were concluded and the final day of conference was approaching he suddenly was presented with the call to become the leader of the Publication Society.

I need not say how great is the loss to the Home Mission Society, which in the providence of God has been privileged to give to Dr. Brink his larger training in national home missionary work for the important labors upon which he enters on January 1. The denomination will be deeply interested in the announcement of the findings of the two Societies unanimously voted by both Boards at a joint meeting in Philadelphia on October 14. On that historic occasion the members of the Board of Managers and the secretaries of the Home Mission Society were the guests of the Publication Society at the Union League. On this occasion when Dr. Rosselle presented Dr. Brink as the new General Secretary of the Publication Society, unanimously elected that afternoon by its Board of Managers, and the new executive rose to speak, all present were deeply impressed with the wonderful

way in which God works out His plan for coordinate service, which although nearly a century in maturing has at last burst forth into blossom and fragrance.

Dr. Brink is a man of wide reading, a convincing public speaker, and an inspiring teacher and leader in education. The Baptists of Philadelphia will welcome

Dr. and Mrs. Brink to their city, and as he enters into the earnest and happy fellowship with those who are responsible for the work of the Publication Society our entire constituency will lift a prayer to God that in his great field as General Secretary he may be given the wisdom of his Master.

ACTION OF THE PUBLICATION SOCIETY RELATING TO MISSIONARY AND COOPERATIVE WORK

BELIEVING that the time has come for the coordination and articulation of all the educational, missionary, and social service activities of the American Baptist Publication Society and The American Baptist Home Mission Society, and that the managers of the Societies should labor in the closest cooperation and so effect unity in the prosecution of their manifold work, we recommend that the Boards of Managers and the Executive Secretaries have at least two joint sessions annually for the better carrying out of the suggestions which have been unanimously adopted:

1. That the chief task of the Publication Society is religious education in the home, the Bible school, the church, and all related societies; it being understood that the plans for such education be made and carried out in cooperation with all national and state societies and agencies involved.

2. That, in conjunction with the Home Mission Society, the Publication Society make the State Conventions and standard City Mission Societies their legal agents on the basis of the chapter on Conditions of Agency in the standards of the Home Mission Society.

3. That the Home Mission Society and the Publication Society unite in the support of the State Secretaries of certain as yet financially weak Conventions on the basis of their respective appropriations in these Conventions.

4. That the Home Mission Society and the Publication Society have joint superintendents whenever such superintendency is necessary for field oversight.

5. That the Publication Society make the Home Mission Society its agent in the oversight and direction of the missionary activities of all its colporters; that payment of the salaries of such colporters from the income of trust funds shall be made by the Publication Society to the Home Mission Society as required, each requisition to contain a full statement covering the name, service, and the amount due each colporter covered by the requisition; that the colporter shall continue to perform the following tasks for the Publication Society: the selling of the Society's books and literature, the promoting the circulation of its periodicals, and the distributing of Bibles and other literature; that in view of the double function of these workers they shall be known as colporter-missionaries;

that nothing in the points agreed upon shall be interpreted as in any way restricting or hampering the full and free development of the business department of the Publication Society.

That it is specified by the Publication Society that in committing direct supervision and oversight of its missionary-colportage work to the Home Mission Society, it does so with the strict understanding that the Publication Society is the denominational agency for the work of religious education, such as Sunday school and young people's work, social service education, Baptist brotherhood, etc., as defined in Suggestion 1.

6. That the Publication Society transfer its specific social service work, such as rural and urban social work which naturally grows out of the missionary task, with the consent of the Northern Baptist Convention, to the Home Mission Society, the particular delimitations to be determined from time to time by a conference committee; social service education to continue a proper function of the Publication Society.

CONCERNING RELIGIOUS EDUCATION

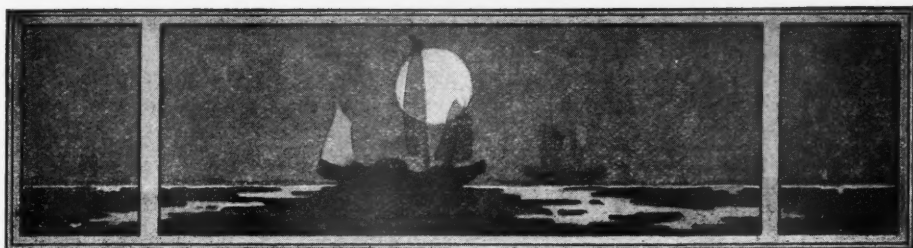
1. The Society recommends the creation of a coordinating agency for the development and maintenance of one general program of religious education within the denomination.

2. It recommends that the personnel of such agency be carefully selected from among the men and women who are acquainted with the principles of religious education, who have specialized in some department of religious education, and who have first-hand and extended acquaintance with various types of Baptist churches.

3. It recommends in the interests of the largest efficiency that the closest possible relationship be preserved between educational direction, publication and field service.

4. It recommends stressing in all the churches the fundamental importance of religious education, especially in view of the situation to follow the world war when Baptists must be prepared to give effectively their contribution to the new democracy.

5. The Society suggests that the proposed agency for the coordination and promotion of religious education be known as the "Committee of Direction for Religious Education."



Chinese Customs and Comments

WHAT A MISSIONARY HAS TO SAY ABOUT VARIOUS THINGS, INCLUDING KITCHEN GODS, WEDDINGS, EARTHQUAKES, AND EVANGELISTIC TOURS



CURIIOUS customs in China — indeed they have. Some of them are hinted at in an interesting letter from Rev. E. S. Burket of Kaying (Kah-ying), South China, written just after the earthquake that did damage to some of our mission property at Swatow and thereabouts. We quote some of the passages that are enlightening.

"Day before yesterday the household, or kitchen, gods were supposed to have ascended to heaven. After a five-day stay, during which they make report of the deeds, good or bad, of all the family, they descend again to take their place beside the family fireside."

Speaking of evangelistic trips soon to be undertaken, he says: "I hope to have a more active part than I had last year. My vocabulary is very limited, but I have enough to make short talks. It is a wonderful opportunity to witness for the Master and before people who have never been in a Christian church nor heard the gospel."

"The other day we visited one of the big Buddhist temples of the city. I never saw so many idols before in one place. The temple area is crowded with them. Big and little, male and female, hideous, sensuous, wooden, there they sit, with no heart to pity nor ear to hear, as helpless as the suppliants at their feet. On the wall in a conspicuous place is a sign, 'Yu khiu pit yin' ('pray and you shall certainly be answered'), an evidence of a splendid capacity for faith, sadly misdirected. It has long been proven untrue,

but in their blindness and ignorance they know not where else to turn. Is it any wonder we count it a joy to be here, to endeavor to show them God, Who alone can answer their need?"

After describing some earthquake experiences, which fortunately did not prove fatal, he gives an example of what the Christian's faith does for him: "If there is any more terrifying sensation than an earthquake at night, I have yet to meet it. When one wave goes by, the temptation is to brace yourself for others to come, not knowing whether the house is to come down upon you the next moment or not. The faith to just give yourself into God's hands and then quietly to go back to sleep, is a blissful experience in such an hour of uncertainty. It is indescribable. I do not know what else could keep one from panic during such times but faith in God. . . . The only thing to be sure about in these cataclysmic days is as to the genuineness and sincerity of our relations to God. Preparedness must certainly be our watchword in these times of doubt. Then whatever may happen does not so much matter. We shall be ready."

"The Chinese in different sections explain earthquakes variously. Around here they say a giant rhinoceros underground causes these disturbances every time he turns over in his sleep. It is difficult to keep a straight face when dignified men otherwise intelligent gravely give forth such an explanation. They say after every quake you can find his hairs scattered around over the ground. Yesterday at one place where we went for meetings, I

seemed walking in a dream in topsy-turvy land (and China is just that) when after dinner Giffin and I were conducted out of doors in all seriousness by a number of men to look for these hairs! Some were matured scholars of the old régime. To see these intelligent, dignified fathers and grandfathers digging away with a stick in search of hairs from the giant water-cow that inhabits the center of the earth! Of course they found them! After some search and hesitation, that is. It never seems to occur to them that they might come from the accumulation of years from the multitudinous cats, dogs, goats, buffaloes, etc., that range the place."

Then comes the challenge: "Yesterday we walked about fifteen miles, and had splendid opportunity for giving the gospel where we went. At most places we get close attention. Idol worship among the men (not the women) is rapidly becoming a thing of the past here. It is true all over the nation, but the tragedy of it is that they are not as quickly getting hold of the

truth in substitution. Our forces and equipment are not adequate to bring that about. Such a situation is a tremendous challenge to the Christian forces at home. Unless we can get these men they drift into a hardened condition of atheism or contemptuous agnosticism. We meet this especially at Kaying, where so many of the men have been abroad and in contact with the worst of western civilization and representatives. The worst thing missionaries have to contend against is not so much the evils of heathenism as it is the contradictory influences of the worst of our own civilization that so many of these people come into contact with."

(Kaying is about 150 miles northwest of Swatow. Population in field 1,500,000. We have 3 churches with 193 members, and 8 schools. Staff: Rev. J. F. Giffin in charge; Mrs. Giffin, G. E. Whitman, E. S. Burket and wife, Miss Louise Campbell, in charge of woman's work. At home in 1918—Rev. George Campbell and wife, Mrs. Whitman.)



THE FURLOUGHED MISSIONARY

By MARY ELLIOT FITCH TOOKER, in *Woman's Work*

Ah! the homeland fields are bonny, and the woodlands lush and green,
And the white birch and the fir-tree and the elm—they call their queen
I love them all and know not which one I love the best,
For I'm at home on furlough and there's home within my breast!

I've longed to see the straight pine on the snowy mountain tops;
I've longed to see the canyon, with its red and golden rocks:
But what I've wanted most of all was to see my mother's face,
And to sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,
And sing, "My Country, 'tis of thee"—the tides surge in my breast.
For there's not a flag beneath the skies so glorious as our own;
There's not a country in the world like our own dear, sweet home.

Ah, the Chinese streets are dirty, and the Chinese people queer;
But after all, they're just like us, and the Master holds them dear.
You ask if I am going back to face the guns again?
Like soldiers home on furlough, my only thought is when!

I'm going back to the trenches to get another shot.
I fight beside my Captain—if I fall it matters not.
So I'm going back to China, and overseas I'll fare,
My home is in the homeland, but my heart's out there.

ON THE SIBERIAN FRONT

HOW DR. NEWMAN OF CHINA IS SERVING IN A NEW FIELD

NOT only have the missionaries of the American Baptist Foreign Mission Society been represented close behind the lines in France, India, and Assam, but some have heard the call of the newest, bravest and perhaps the most daring of all America's allies — the Czecho-Slovaks. Dr. H. W. Newman, who has been prevented from returning to his station in Ungkung on account of the serious civil disturbances there, was free and ready to answer this call. He writes from the General Staff train of the Czecho-Slovak Army in Siberia a description of his enlistment for service.

"I have felt ever since our country entered the war a strong desire to join one of the army medical services. Early in August the call came through China for medical men and nurses to join an American Red Cross unit for the relief of the Czecho-Slovak Army operating along the trans-Siberian railroad. Their army is now served by scarcely a dozen qualified physicians. When our American Red Cross offered its services to them, their

high command accepted and designated us officially as their medical department.

"I wish that every one of you could see these Czecho-Slovaks. A finer, cleaner, more intelligent, upstanding lot of young men I have not seen. They are just the sort of men, I imagine, that are going into our own American armies. It is a great privilege to serve them in their vast undertaking. Just before we left for Vladivostok we attended a banquet given by the new General Geida, who had just accepted the transference of the chief command from the former Russian General. While the affair was being held in the dining-car of General Geida's train the band of the Seventh Regiment stood outside on the station platform at Olivenna and played some of the most splendid music that I have ever heard. I wish that band in their campaign-worn uniforms could be taken across the Pacific to play for the next Liberty Loan or Red Cross campaign, so that America might know a little at first-hand of her noble new ally."

(This is Missionary Spirit. — ED.)



OUR HOSPITAL AT SWATOW, CHINA

How the Church Follows the Cruiser



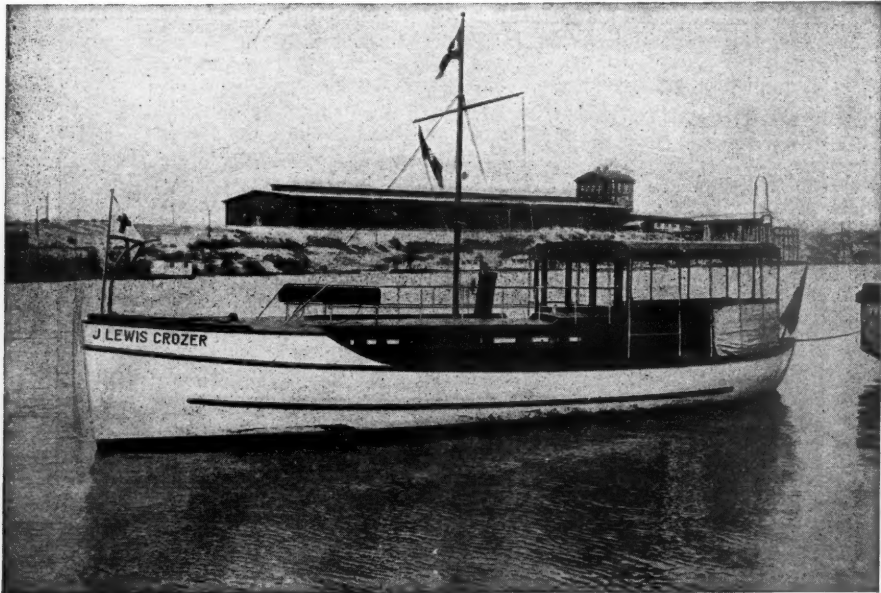
MORE than five years ago the trim cruiser, *J. Lewis Crozer*, was launched out in California for missionary work in the section known as the "Netherlands." There are forty islands surrounded with dykes to keep the water out in flood time. There are more than 600 miles of rivers and waterways surrounding these islands. Some of the islands are large, one containing 45,000 acres.

The Publication Society sent the missionary boat, *J. Lewis Crozer*, in charge of Rev. W. E. Story, to search for homes without religious opportunities, to organize Sunday schools and to sow the good seed. A number of schools were started. Many professed conversion. At Rio Vista, one of the largest centers, a church was organized where very little spiritual work was being done. That church has continued to grow in numbers and force. The State Convention and our Home Mission Society have cooperated to some extent in building up the work. Rev. Horace B. Blood settled as pastor upon this field about a year ago and during that time has

accomplished wonders. Under his leadership the church has erected a building valued at approximately \$20,000. It has a beautiful auditorium, with stained glass windows, red tile roofing and a complete religious educational equipment.

It is expected that, a little later, chimes will be installed in the main tower and an excellent pipe organ in the auditorium. The building is located in the center of town on the principal business street. Financial arrangements have been made covering the full cost of the building and equipment. Two men who knew practically nothing about our Baptist church and work a few years ago, when the Crozer Cruiser first pulled into Rio Vista, are contributing \$5,000 each toward our new building this year. It is likely that if the boat had not gone there, no church would have been organized; no building would have been erected; no conversions would have resulted; no Sunday school would have been started; no friends in that place would have become interested in our great missionary cause.

Recently, when a representative of the Publication Society visited the town of



THE GOSPEL CRUISER IN THE CALIFORNIA "NETHERLANDS"

Pittsburg, on the edge of the Netherlands district, little was found in the way of religious work. In a Pittsburg paper was an advertisement: "Christians desiring to assemble for the purpose of prayer, testimony, song, etc., please address Box U, *The Post*." This was pathetic. Later a petition came from 33 people asking for some one to take up Christian work there. Then an appeal for help was sent, signed by B. F. Handy, Chairman of the committee.

Dr. G. L. White, District Superintendent, has arranged for the Chapel Car *Grace*, in charge of Rev. E. R. Hermiston, to go to the Netherland section. Mr. Hermiston has been successful in his work at Camp Fremont, Washington, and a harvest of souls is looked for as a result of his work in the Netherlands.



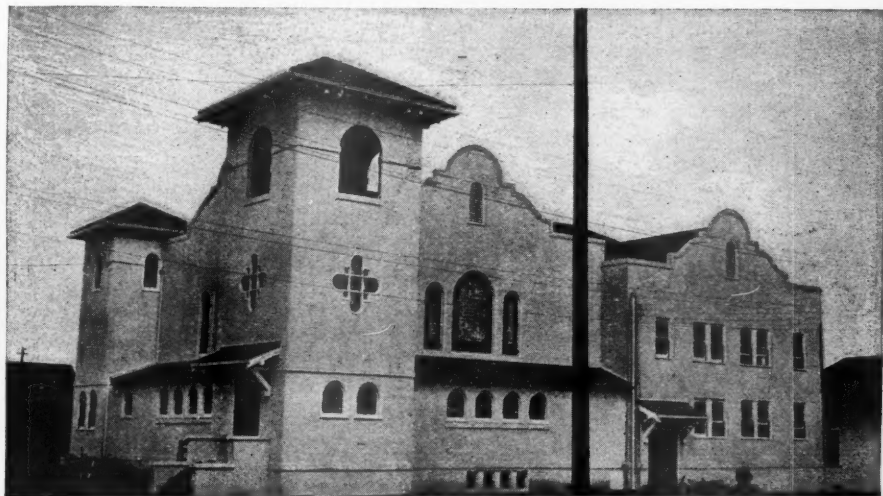
A WARTIME PLEDGE

America shall win the war;
Therefore I will work,
I will save,
I will sacrifice,
I will endure,
I will work cheerfully and
I will do my utmost,
As if the whole issue depended on me
alone.



REV. HORACE B. BLOOD, PASTOR OF THE
CHURCH AT RIO VISTA

*THIS IS THE KIND OF CHURCH-BUILDING THE BAPTISTS OUGHT TO DO—A CREDIT
TO CHURCH AND COMMUNITY*



NEW BAPTIST CHURCH AT RIO VISTA, CALIFORNIA

Work For Our Boys That Tells: What a Live Church and Its Woman's Missionary Committee are Doing at Great Lakes

WE wonder if the readers of *Missions* would not be interested in knowing the opportunities for Christian Service among our young men at Great Lakes? Do you realize that we have a city of approximately fifty thousand men and boys, a large percentage of whom are Baptists? While the Y. M. C. A. and other religious organizations are doing excellent work, the most popular worker along these lines is our own Baptist Camp Pastor, Dr. Vincent, who left one of the largest churches of Toledo, Ohio, to take up this work. He has become both a friend, father and spiritual adviser to the boys to such a degree that thirty-five of the officers at the Station signed a petition requesting that he be released from his pastorate and be allowed to remain in the Station for the period of the war. This request has been granted by his Toledo church. But the opportunities do not end on the Station. There is a rich field of labor for all Christian workers along the

North Shore. Especially does the Waukegan Church need the support of the denomination to meet this crisis, and while our pastor, Rev. W. C. Rutherford, and his capable wife are doing the work of four people, having practically turned their home into a hotel, dormitory, sanitarium and a general information bureau, it has got past the point where it can all be done by one local church.

Considering the needs of these boys, our pastor has made his evening services of an evangelistic nature. We have also changed the time of our communion service to the evening, and a social hour following the evening service gives the boys an opportunity to become acquainted. As practically every state in the Union is represented here, the parents of the boys can readily see that it is a great undertaking. We are all doing it to the best of our ability, but we need your prayers and support. Pray for church, pastor and the boys.

—*Woman's Missionary Committee.*



STATE HOUSE, AUGUSTA, MAINE, WHERE WE HAVE A FINE CHRISTIAN REPRESENTATIVE IN GOVERNOR MILLIKEN TRIUMPHANTLY REELECTED



A New Church Home in Madrid, Spain

This chapel is the home and property of the Second Baptist Church of Madrid, Spain, which was recently dedicated. On the 25th of August, 27 converts were baptized. Work is also carried on in six rented chapels in widely separated parts of the city. The First Church worships in a very inconvenient room and sorely needs to be helped to a proper building in the heart of Madrid.

G. TEOFILO VICKMAN.



The Gospel of Work Around the World

BY WILLIAM B. LIPPHARD

“THE Gospel of Work Around the World” is the subject of a new series of supplementary lessons for Baptist Sunday schools during the coming winter months. A remarkable opportunity is offered. Our schools are to have the privilege of studying the tremendous influence of Christianity upon the industrial life of the Orient and of Africa, and its results in the development of a self-supporting Christian church on the foreign field.

Some extraordinary material has been prepared, all of which will be furnished free of charge to schools who wish to make this study. Indeed, those who have examined the material have expressed the

opinion that these studies are the finest supplementary missionary lessons ever offered Baptist Sunday schools. A series of eight large, striking, attractive posters has been prepared for display in the Sunday-school room. They are printed in two colors and are of such artistic merit as to justify permanent preservation. Each illustrates some important phase of industrial training on the foreign field. An Easter program will be supplied in quantities, and the announcement that it is being prepared by Mrs. Helen Barrett Montgomery is sufficient to indicate its unusual excellence. Graded lesson stories are included. For the primary department, Mrs. H. W. Peabody has written

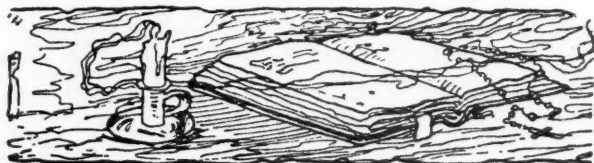
"Rafaelo and the Seven Bells"—eight fascinating stories easily retold by the teacher. For both the junior and intermediate departments, Miss Margaret T. Applegarth, a writer of unusual missionary stories that hold the attention from beginning to end, has written sixteen stories—eight for each grade—for juniors "Chinese Tails and Other Tales," and for intermediates "Through the Eye of a Needle." The stories for the intermediate department can be used by the superintendent in the form of brief addresses before the entire school. It is intended that each of the large posters shall illustrate one of the stories used on successive Sundays. A survey of Baptist industrial missions, in text-book form, "The Gospel of Industry," has been prepared for adult classes, and complimentary copies will be furnished all teachers who plan to use it for supplementary study.

Only eight Sundays are necessary for this study. The topics chosen are of unusual attractiveness. On the first Sunday the Tokyo Baptist Tabernacle will be studied, special attention being paid to its work for factory employees and for the children who crowd its kindergarten. Christian social service in Shanghai, China, will receive attention next, including the Baptist school for students' wives, their training in caring for children and in making better homes. On the third Sunday our schools will study the making of a Christian democracy in the Philippine Islands through the work of the remarkable industrial school at Jaro. Topics for later Sundays include Christian industrial training and its relation to the development of self-supporting churches in Burma, Assam and India. Possibly the most

unique topic will be the study of the famous or rather infamous robber tribes of India and how the Gospel through industrial training is reforming these hereditary thieves at the mission station in Kavali. The last Sunday will be devoted to a study of the work of the training school in Belgian Congo.

It will be recalled that last year more than two thousand Sunday schools enjoyed the study of "The Cross in Congo Land." The new study is even better. It is hoped that many more schools will take advantage of this remarkable opportunity during the coming winter months. The study can begin at any time in January and end on Easter Sunday, April 20, 1919—this being the period assigned by the Northern Baptist Convention for the study of foreign missions in Baptist Sunday schools. As stated above, all supplies will be furnished free of charge and can be secured through the offices of the District Secretaries or the headquarters of either of the Foreign Mission Societies.

Surely this theme "The Gospel of Work Around the World" is presenting a challenging appeal at the present time. We have so often thought of the missionary enterprise as a purely evangelistic agency. Its founder was the Great Evangelist. We recognize, however, that he was also the Great Physician, and medical missions are continuing his ministry of healing. Jesus was the Great Teacher, and so Christian education has its justification. Let us not forget that Jesus was also the Carpenter of Nazareth. Industrial training, therefore, is the fourth important factor in the development of true Christian discipleship on the foreign field. No factor can safely be neglected.



Our Newest Immigration Problem

BY REV. EDWIN R. BROWN

General Missionary of the Home Mission Society for Mexican Missions in Southwestern United States



UE to the Great War, the flood of European immigrants into the United States has virtually ceased. Our Eastern States have thus been given a breathing time to catch up in their Americanization program. But while relief has thus been granted to the East, the Southwest has been swiftly confronted with a new menace. From over the long fifteen hundred mile border line between Mexico and the States during seven years of Mexican Revolution there has poured an ever increasing tide of Mexican immigrants. They have come to the United States as to a new Promised Land, fleeing from the oppression and graft of a Revolution which in spite of its motto of "Liberty and Justice" has wrought ruin and wreck to the country which it professes to wish to save. Pillage and plunder, injustice, lack of guarantees, paralyzation of industry, brigandage unchecked, have forced multitudes to seek safety and security in "America."

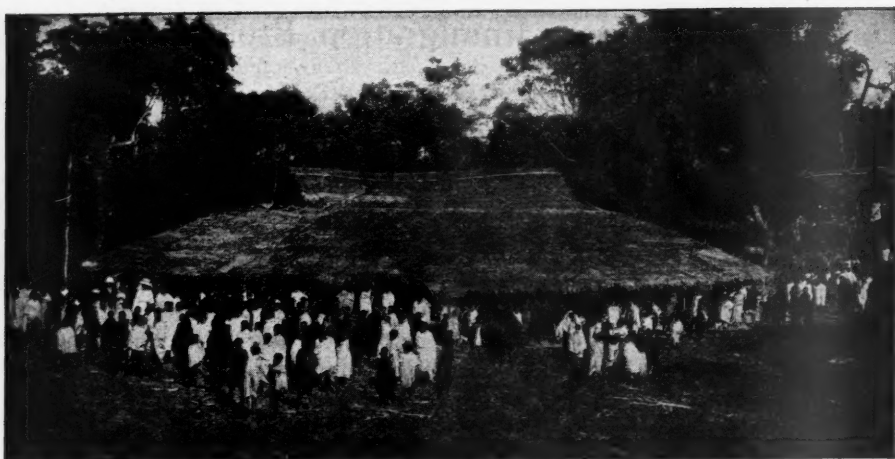
During these seven years more than one tenth of the population of Mexico has crossed the border. More than a million and a half of Mexicans are now residing in the United States. And still they come. Here they find peace, work at high wages, good living conditions, happiness. They are continually writing back for friends and relatives to join them. One man came to us greatly troubled because his aged parents had set out on foot to walk north to El Paso two hundred miles without waiting to receive the money he had sent them. They said they would starve if they waited, while if they walked strangers might give them food on the way. Another man told me he was trying to get his aged father to come but the father did not want to leave his "tierra" because the Virgin Mary had appeared in his house and engraved a picture of herself on a spoon on the table over night. The son said some friend had brought a souvenir spoon from La Villa de Guada-

lupe and had slipped it with its picture of the Virgin onto the table of the old man, and he now had the spoon up on a little shelf to worship as the patron of his house.

But they do break away from home ties and old religious customs and flock into the United States by the thousands. The border towns are now overwhelmingly Mexican. Our Southern Baptist brethren are meeting the situation bravely in Texas and New Mexico. Arizona, affiliated with the Northern Baptist Convention, is awake to the critical importance of evangelizing the Mexicans, but needs the Convention's prompt and abundant assistance. Southern California with nearly 200,000 Mexicans is working heroically, having six ordained Mexican pastors, one lay preacher, and five American women missionaries, one American pastor of a Spanish-speaking congregation, and some twelve fields opened. But there are as many other fields awaiting for the funds for opening work.

In Northern California there are great opportunities for Mexican work, San Francisco having a colony of nearly 10,000; but the State Convention, about swamped with its foreign problems, has been unable to enter the doors it sees lying wide open before it. The sum of \$25,000 a year for the next ten years in foreign evangelization in and around San Francisco would help to make America safe for Democracy.

Colorado and Kansas have large numbers of Mexican immigrants; in Colorado there are towns almost entirely Mexican; Idaho, even, sent in recently an S.O.S. call to the Home Mission Society, and our noted evangelist A. B. DeRoos was sent out there and was able to reach more than 3,000 Mexicans. They are scattered all over the Southwest as sheep without a shepherd, strangers in a strange land, awaiting but a kindly hand and our loving gospel to become faithful Christians and good citizens. God grant us vision, and men, and money, that we may convert these Mexicans into Christian citizens.



AO NAGA (ASSAM) CHRISTIAN ASSOCIATION IN 1917

A Missionary Conference in Assam

BY E. ELIZABETH VICKLAND

A DELIGHTFUL DESCRIPTION, COMBINING HOW THEY GOT THERE WITH WHAT THEY DID AFTER ARRIVING



COULD you have peeped into the bungalows of some of the Assam missionaries about the twenty-fifth of January this is probably what you would have seen. In the *sahib's* study, files scattered about, books with markers in them on the table in a pile, among them reports of the Conferences of former years. Also account books, card files of church membership, and carefully counted piles of vernacular literature. The *sahib* himself pounding away on his typewriter for dear life, having left instructions with the houseboy that under no circumstances is he to be disturbed. You see he is on for a paper at the coming conference four days hence, or he must write up his own report, or compile the findings of some committee of which he is the chairman.

The day for leaving our various stations for Gauhati arrived; the day before had been one of great bustle for those of us who planned to live camp fashion, for we had to pack pots and pans, beds and bedding, camp tables and chairs, table linen and dishes, food and clothing, books and stationery, mosquito nets, typewriter—in

short everything that we would require for the next ten days.

The missionaries began to arrive on the day before the one set for the opening of Conference, and the mission compound became lively with settling operations. Some of the folks had begun their journey by riding for miles along a narrow bridle path on pony-back before their nearest railway station was reached, while others left their ponies for the Brahmaputra River steamer. Some had walked miles over rice fields—the same journey would have been taken a little later on elephants on account of the floods. Others had come miles in bumpy, creaky bullock carts, having to start days early in order to reach Gauhati in time for the opening session. The Nowgong folks came down in style, having ridden the seventy-five miles in the Ford car that the missionary *sahib* of that station has for his touring among the tea gardens.

It was wonderful the way the Gauhati folks made room for all of us. Mrs. Stephen had given the boys in her school a holiday, and three families, and the "bachelors" (the *sahib* whose families were in America) found a home in the

schoolhouse. The three bungalows on the compound were filled to their utmost capacity, and the Nowgong missahibs had a nice grass house with three rooms, called a "basha," on the central compound. Uncle John Firth had brought his tent, and so had the Tura ladies. One family stayed in the Dak Bungalow.

February is one of the nicest months on the calendar of the Assam year. The mornings and evenings are not as damp and chilly as earlier in the year, and the air has already taken on a certain balminess promising warmer days by and by. The mosquitoes have not yet begun their raids. Gauhati is a beautiful town at any time of the year, and the mission compound has perhaps the loveliest location in the town, with its frontage on the beautiful Brahmaputra,—a shining expanse of water dotted with islands of palms and crested with temples, filled with picturesque native craft of all kinds, and interesting because of the human activities of another race along its banks. The sunsets are beyond description, never twice alike, and often reminding one of the Inland Sea of Japan. We had our afternoon teas on the lawns facing the river under cocoanut, bamboo and other tropical trees.

It was a time of renewing of friendships and fellowships, and of getting into touch with each other's lives and work. We were always being invited out to some meal; if the meal was to be taken with campers, the invitation meant also "bring your own chair." When we invited guests to our little grass house we had to ask them to bring their own silver and dishes as well as their chair. But it was great fun to thus informally break bread together.

The sessions of Conference began both morning and afternoon with short devotional services, the general theme being "Unity in Christ." These services were very helpful. The program, in general, was based on the findings of the Newton Center Conference. The slogan seemed to be "Forward," and though opinions differed as to the best methods of procedure sometimes, every one was keen to know how the work might become more efficient and progressive. The reports showed that, workers or no workers, God's work will go on. Never before has the Assam

Mission been so handicapped because of a lack of workers, and never before have the opportunities been so great and so insistent.

Whole new districts are opening to us. Since last Conference, Manipur state, under native rule, has opened its doors. For years the missionaries have looked on this vast field with covetous eyes and many have been the attempts to gain the permission of the native ruling council to permit us to enter, but it was always denied. Yes, and even though the missionaries were not able to go in, still God's word had crossed the borders, carried by faithful native Christians, and in the capital city, under the very nose of the *raj*, a Christian church has been founded. The Naga hills people had a wonderful year; over 400 people baptized in connection with the Impur work alone. And work among a new but kindred tribe has also opened in the Naga Hills. In Garoland there has been almost an equal increase; the Abor-Mire work on the northeastern frontier has reached the stage where we just must "go over and help" the people there. In the valley 737 new members were reported, and this means only those who were received by baptism. So this year, in Assam, exclusive of the Abor country, we have a total church membership of 16,521, an increase of over 900 since last year. This, of course, does not represent our whole Christian communities, for it is only the sum of the bona fide church members. Nor does it take in the membership of our Christian schools except those who are church members.

So the good work has gone on. Self-support is increasing, and one of the most encouraging signs of the times is the way the native Christians are taking the initiative in evangelism. One of the most interesting discussions of Conference was introduced by Rev. L. W. B. Jackman on native leadership and responsibility. It is one of our immediate aims to give to the native church responsibility as fast as they will take it, not only for the work but also for the administration of funds, under supervision. Where it has been tried it has so far proven successful—I refer to the Nowgong field.

On Saturday the secretarial party ar-

rived. They had been met by our "Ford" at Pandu ghat, where the ferry steamer crosses the river. The whole Conference was at the entrance to Stephens' bungalow when they arrived. We had looked forward to their coming with great anticipation, and we were glad they had arrived safely, and were not all worn out by their strenuous visits to other fields.

That evening we had our annual social gathering. The ladies at Satri Bari had invited us to the beautiful kindergarten room of the new school, and as we sat under the light of Japanese lanterns we almost forgot that we were in India. It was a drawing-room scene. The evening's sociability began with a reception to our guests, the secretarial party, and to the returning and new missionaries. Dr. Mason, our veteran missionary, presided in his able way, and all responded. Since our last Conference four families and three young lady workers have come back from furlough, and two new families and one new missahib have strengthened our forces. Unless you yourself have been a missionary you will not be able to fully appreciate the joy with which we welcome back old workers and new to enlarge our family.

Sunday was a wonderful day. The church was filled to its utmost capacity at the morning service, for besides the regular congregation, there were the missionary folks, and the Garo Military Labor Corps in training in Gauhati, and daily expecting the order to depart for Mesopotamia. Several of the Satri Bari school girls received baptism and two or three others. After the vernacular sermon by the station missionary, Rev. A. E. Stephen, we had the Lord's Supper together.

But to me the best service of all was the twilight service. Our secretary, Mr. Rob-

bins, had come prepared to talk to missionaries, but the High School and College boys had come in such numbers that the church was filled to overflowing. These were some of Dr. and Mrs. Witter's boys. It was an inspiration to us, as well as to Mr. Robbins, to see all these eager young people, Hindus and Mohammedans, gathered there. In his address Mr. Robbins appealed to them to make the most of their opportunities that they might fit into the wonderful new order of things which was evolving in these wonderful days. And we missionary folk saw again the visions that had sent us to the foreign field. A quartette sang most acceptably, and we went back to our rooms with mingled feelings of our unworthiness and the great joy of being allowed to serve in a Kingdom régime with so glorious a future.

After dinner we missionaries met again for an informal song and praise service, and then our secretary had a heart to heart talk with us, telling us how God had led him step by step in this new sphere of service, and appealed to us to live bigger lives, and we were drawn very close together that evening. The Master's own presence made our hearts burn within us as we talked and prayed together.

The days sped by all too quickly, and soon those of us who could not stay for the native Convention which followed had to leave. But we went back to our work with new enthusiasm, and with a strong conviction that Baptist missionaries, and those in Assam in particular, were a fine lot of folks. We believe that we as a mission understand each other better and that a new loyalty has sprung up among us, which shall unite us as we have never before been united — and all this as a result of Conference days spent together on the banks of the lordly Brahmaputra.





WE SHALL HELP THE FRENCH REPAIR THIS AFTER THE WAR

French Protestants to American Protestants

A REMARKABLE MESSAGE; POINTING TO AN OPEN DOOR, IN DAYS TO COME

THE French Federation of Protestant Churches sent the following message by Commissioner Charles S. Macfarland to the Federal Council of the Churches of Christ in America:

Paris, August 20, 1918.

The Council of the French Protestant Federation, together with the Protestants of all denominations, have with deep feeling taken cognizance of the message which our brother, Dr. Macfarland, has brought us in your name.

This message, vibrant of faith and sympathy, has been a powerful consolation to us in the grievous hours when we, with disquietude, have invoked the aid of the Most High while the enemy was working toward Paris in a supreme effort to crush right by force, to establish in Europe the domination of triumphant militarism, disdainful of the liberty and independence of peoples.

At this critical hour many of your battalions with their powerful armament were

disembarking in close ranks in our ports and without losing a day were rushing toward the wavering front, with the youthful ardor of troops, eager to make triumph that ideal which the lofty words of your noble President had placed before them; but also, an astonishing phenomenon, with the sharp vigor of our oldest troops, the most experienced in war through four years of incessant conflict.

In this tragic hour your messenger has come to tell us that your people and ours must now be one; that your mothers and your wives claim the honor of mingling their tears with those of our families who in so great a number weep for many of those on whom their dearest hopes depended.

He will bring you the poignant picture of our cities and villages shattered by bombs, systematically pillaged and set on fire; of our orchards and our avenues where every tree lies cut down at the roots by a destructive rage which no consideration of humanity could arrest.

He will describe to you the shattered

arches of our old Gothic churches and of our modest temples; their stained glass windows reduced to atoms; their organs demolished piece by piece; their stalls and their benches burned or vanished.

But he will tell you also of the impatience with which our patriotic populations of the East and the North await the day when they shall hasten in the wake of your armies and ours to seek to reestablish, in the midst of ruins, a home which far too often will lack the sons fallen on the field of honor, the grandparents and the infants, mortally pierced to the heart in this lamentable exodus before the invading hordes, the women and the young girls dragged to the center of Germany in an ignominious slavery.

Your wonderful civil missionaries, your women, your daughters, members of your Young Men's Christian Association and Young Women's Christian Association have come with an unceasing devotion and an inexhaustible generosity to assuage these incredible sufferings.

Like the Good Samaritan, they have come to bend over the unfortunate victims of this most frightful of invasions and to carry to them words of consolation, and continuous and abundant material aid.

May God be thanked for all which you are preparing to do in the way of restoring the ruins of our unfortunate provinces and of revivifying the life and industrial activity of our richest fields, now totally in ruins!

You have come to bring on the part of the Most High to those ready to succumb under the blows of adversity, this message of faith and hope which shows the most unbelieving that God does not abandon him who puts his trust in Him and that today He puts in the hearts of His children that spirit of devotion and abnegation which Christ came to teach us here below.

The sons of Huguenots who for so many years have suffered for their faith upon the soil of this devastated country, which many could not bear to abandon, will fight once more with your aid, even to the final triumph for the liberty of the oppressed of all nations and for the restoration of our terrestrial country. Strong in this union, we have the firm certitude that allied in this strife, we shall soon rejoice to bless God with one heart in the triumph

of the great cause whose defense has cemented once more the bond of union between the new and the old continent.

Why should we not add that we expect more still from the pity of our God and from your charity? May the spirit breathe upon the dry bones to make them live; may faith revive; may piety develop among us and may the frightful trial which has torn our hearts become the beginning of a revival which shall give youth to our churches and new vigor to spread through our dear country the evangel of our Lord Jesus Christ. To this task also, our brothers in the faith, you will give your cooperation and will contribute in the most valuable way to the great work of God for the safety of the world.

E. GRUNER, *President*, and ELIE BONNET, *Secretary*, French Protestant Federation.

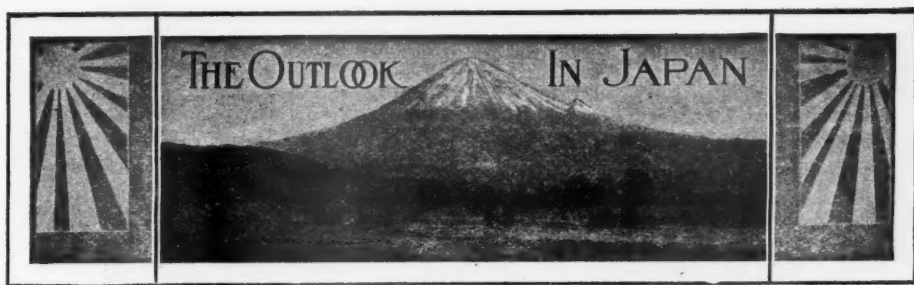
The President of the French Federation also sent a letter to President Frank Mason North, of the Federal Council, in which he says:

"In the meeting of the twentieth of August, at the moment of bidding farewell to our brother, the Council of the Federation voted unanimously the following order of the day:

'Whereas, Dr. Macfarland, during his visit in France has been able, to a remarkable degree, to enter into the life of our churches, the French Protestant Federation expresses to the Federal Council of the Churches of Christ in America, the hope that Dr. Macfarland be named Permanent Commissioner to France, that he may be able to revisit our country as often as his duties will permit in order that he may deliberate and take action with us for the development of our churches.'

"With the firm hope that Dr. Macfarland may be able to become in this way the living bond between our churches and yours, we beg you, Mr. President of the Federation of Churches of Christ in the United States, to accept the assurance of our deep gratitude."

As far as possible, Dr. Macfarland, at the request of the Federal Council, will fill this responsible advisory relation.



An Investment in New Asia

BY DR. H. B. BENNINGHOFF OF JAPAN

WASEDA UNIVERSITY of Tokyo, Japan, was founded in 1882 by Marquis Okuma. It adopted as its motto, "Freedom of Thought and Liberty of Expression" and from the beginning championed independent as distinguished from government official education. In its college of Literature, Law, Commerce, Politics and Technology it is now training 10,000 young men for the duties of life. Its founder has twice been Premier of the Empire, and its President a Minister of State. Thirty-five alumni are serving in the national parliament.

Christian work has been carried on among the students for over twenty years. At least twenty of the faculty are Christians, and over three hundred among the students. To organize and train these leaders is the work of the University Christian Association, with whom Baptist workers are actively cooperating.

Baptist work began at Waseda ten years ago when the University asked the mission to set apart one of its missionaries for social and religious work among the students and offered him a place on its faculty. In connection with his teaching the invitation stated, "the University will not hinder you at all in your having a church and dormitory in the neighborhood of the school where you may give Christian influence exclusively." This freedom has been strictly adhered to, and is the basis of our work today. The present equipment with which we face this opportunity consists of one missionary and his wife, and a dormitory accommodating twenty-five students.

The Baptist mission is the only Christian body cooperating with the University Christian Association. With our dormitory and home as a center we have been doing what we could to get the Christians together. We have organized a Brotherhood or student church which greatly needs a home near the University where it can serve a larger constituency than is now possible.

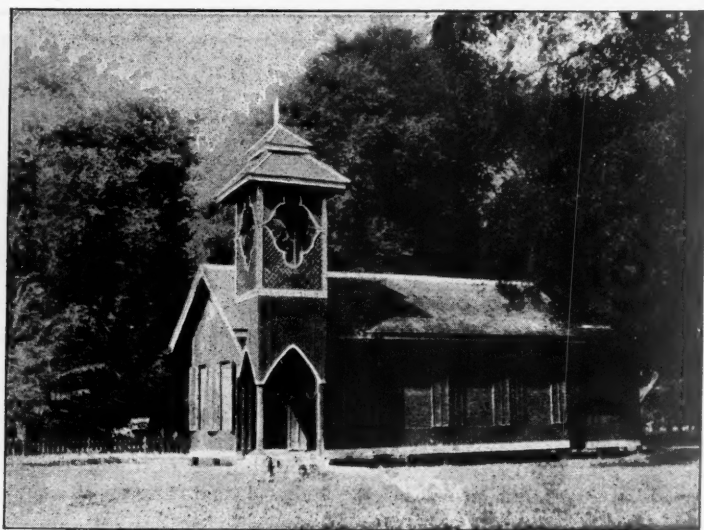
A Christian university would be a great asset to the Christian movement in Japan, but until we get it the cooperation of the mission with a Japanese university comes the nearest to providing a higher education under direct Christian influence.

The authorities of the University have repeatedly acknowledged the value of our dormitory and have earnestly asked us to build two others. These with the Brotherhood Hall would give Christianity a splendid opportunity to cooperate with a recognized Japanese university in the education of its young men, and would offer numberless opportunities for direct Christian social and religious work.

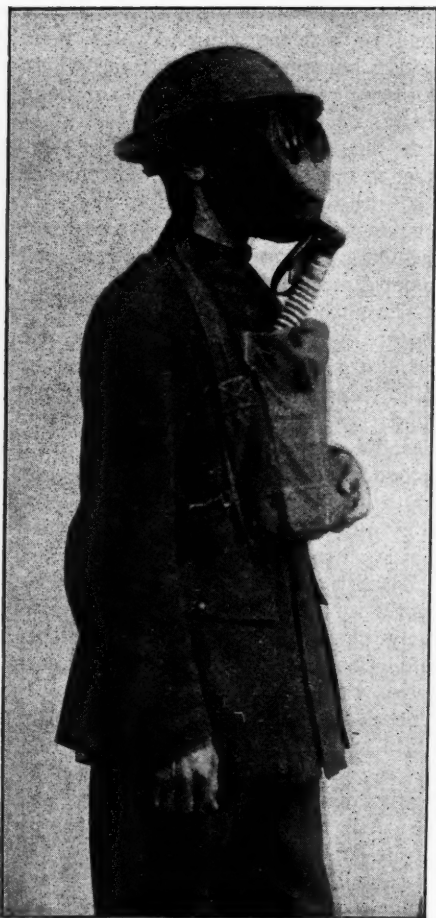
The Brotherhood Hall would provide a center for Bible classes, Sunday services, daily chapel exercises, social gatherings and Christian fellowship. The dormitories would intensively train groups of Christian students in the way of the Master.

By investing in the University men of Japan, Baptists in America are exerting a Christian influence on the leaders of the new Asia that is sure to arise in the wake of present world events.

(Dr. Benninghoff could not make this point too strong. — Ep.)



MISSION CHAPEL AT SAGAING, BURMA



War Work That Will Tell

Rev. Ernest Grigg, of Sagaing, Burma, was on furlough when the war made its call for Y. M. C. A. workers among the soldiers from India. Like Mr. Wellwood, Mr. Grigg, who is a Canadian by birth, at once offered his services, and has done a most effective work among the men, who will go back to India with a still higher idea of the self-sacrificing and unselfish and fearless character of the Christian missionary. The urgent need for reinforcements on the field in India made it necessary for the Board to call Mr. Grigg from France and send him back at once to Sagaing. He responded to the call, though his heart was still in France where the opening was so great. What a pity that our field force is so depleted that we were unable to offer the services of a score of men for this splendid service—a service that will not be forgotten or overlooked by the men of India. Will anything really arouse us to the necessity of doing a really large and Christian piece of business in our support of foreign missions? If only our millionaires would ask themselves that, pray over it, join in a laymen's movement of size, pith and moment, and put the Baptists on the world map in proportion to their numbers and wealth. See Mr. Grigg in his gas mask and realize that his was a ministry at the front.



Looking for a New Day

Reading a letter from a missionary in China recently, we came on a passage that ought to get a wide reading and some deep thinking, especially on the part of our laymen. Describing some remarkable open doors where the only lack is more money to enter, this missionary says:

"There are a number ready for baptism, but money is lacking to begin the work. There are many such opportunities in this rich harvest field for reaching all classes of people for Christ. Already I think that one of the hardest things the missionary has to bear out here is the sight of wide open doors, and to have to turn away in impotency for the lack of a few extra dollars a month. After the war, we are hoping that our moneyed constituency will have been so thoroughly stirred that they will turn the streams of money now going into the Christlike work of the Y. M. C. A. and Red Cross into the channel of world missions. After this giant struggle is a matter of history (God speed the day!) we certainly cannot be satisfied to continue things on the same small scale that now prevails in so many fields. I speak comparatively, for the tremendous operations of the war and attendant philanthropies have opened our eyes to bigger, more generous ways of doing things than have been dreamed of before. What seemed big before this war will relatively have dwindled into insignificance. Meanwhile, out here on these frontiers, we live in hopes. We tell the people, 'After the war, God willing, after the war.'"

It is a hard lesson to learn, when the needs daily press on the over-strained nerves. This condition of ripeness for the harvest is not peculiar to one mission field but characteristic of all. We must be preparing for a larger scale, a new and higher standard. Is there any way to reach it save by a

new study of stewardship and an adoption of the principle of tithing as the sanest and surest as well as a scriptural way? But now is the time to be seriously thinking of these things.



End of the World War

One of the greatest dates in history will be November 11, 1918. For on that day the armistice was signed that ended the fighting in the greatest of all wars. Germany's deputies met General Foch within the lines of the allies and received the terms that meant practically unconditional surrender. The armistice signed at 6, fighting was to stop at 11, and the further slaughter of precious lives cease. This will make a Christmas of great joy, despite the sadness. The heroes who laid down their lives to save the world from tyrannical subjection will not be forgotten by grateful countries. But oh, the terrible waste and needlessness of it all. The wretched Kaiser may now reflect upon the commercial domination of the world which he threw away when he gave himself up to his obsession that he was to be the conqueror of the world in arms. He will go down in history as the inhuman ruler who brought bloody blight upon the world and wreck to his own subservient people. There is no human punishment adequate. He will receive his just deserts from the God he has blasphemed, whose judgments are righteous altogether. A fugitive, no people have welcome for him anywhere.

Remaking the Map

National map-making is a fascinating pursuit. Now that the war is past the question-mark as to outcome, the map of Europe has to be remade, and we are disposed to try a hand at it. What do you say to this? Great Britain will remain unchanged. Belgium will take in Luxemburg. France will add Alsace-Lorraine once more to her territory. Germany will be a republic with many states, Prussia, German-Austria, Bavaria and Saxony the leading ones. Prussian Poland will no longer exist, as all Poland will form one independent state. Hungary will be one of the great states of a new republic including the Czecho-Slovaks and Hugo-Slavs of Bohemia and Moravia, Croatia and Slavonia, Bosnia and Dalmatia. Or if this prove impossible, then Hungary might form an independent state. Italy would have her old boundaries restored on the Austrian frontier. Serbia, Roumania, Bulgaria, Montenegro and Albania would constitute another group of states and make a Balkan Republic. It is not impossible that Greece might come into such a combination of states, with a central government similar to our own. Turkey would have no place in Europe any more, her Macedonian possessions becoming a state of the Balkan Republic. The Dardanelles a free passage way. Constantinople a cosmopolitan center, maintained by the League of Nations. Palestine also an independent state held by the League of Nations, so that forever the whole world might have a sense of proprietorship in the land made sacred by the Saviour of mankind. This is a step outside of Europe, but we are all interested in the future of the land where Jesus lived and taught and founded the religion that has remade the world and is to remake the map on all continents. Then Russia, of course, is to make another great republic. It is more than likely that, after the war, the League of Nations will be compelled to police Russia until the

bolshevist wreckers are put under permanent subjection and an orderly government firmly established. Think what it would mean to have this group of free republics in place of the domination of emperors and kings; to have autocracy everywhere replaced by democracy. If the greatest war of history results in that, perhaps some light may shine upon the mystery of its occurrence in the twentieth century.



The Open Door in France

American Protestantism will have an unparalleled opportunity to aid the cause of Christianity in France if in wise and carefully planned co-operation the foreign mission societies at work there can come to the aid of French Protestants in the reconstruction days. We give elsewhere the message of the French Protestant Federation, in response to the fraternal greetings which Secretary Macfarland carried to them from the churches represented in the Federal Council. A joint conference of American agencies on Christian service in France and Belgium was held recently, at the call of Dr. Macfarland. Our Foreign Board was represented by six delegates, including Drs. Aitchison and Robbins. French and Belgian representatives were present, and M. Ernest Guy, of the French Commission, came to express the Commission's hearty approval of the aid given and proposed for the Protestant work in France. Indeed, the Commission and General Foch and President Poincare all expressed commendation of the work. Dr. Macfarland made it clear that the Protestants of France must be weighed and not counted, and that their influence is out of all proportion to the size of their churches. The immediate need is for at least \$300,000 to supply the stricken churches in the devastated sections of northern France and of Belgium with means to gather their members, restore their pastors, and set things once more in motion. As for rebuilding the destroyed

churches and manses, the hope is that Germany may be compelled to do that when indemnities are fixed; but meanwhile there must be some places in which to meet and where the pastors can live. Aid will be needed to help the people get on their feet, but that will be sought from the Red Cross and other agencies. What our churches have to do as a plain missionary task of highest privilege is to raise this immediate fund in testimony of our fellowship and deep appreciation of the sufferings which France and Belgium have undergone, paying in part the price of our freedom from the German spectre. There is now an open door, as Dr. Macfarland says, for a great evangelical movement which would have far-reaching results. The recommendations favor the raising of a fund at once, and our denomination will not be likely to be behind, for our own churches are among the neediest and most stricken.



An Admirable Selection

The Board of the Publication Society has elected as General Secretary of the Society Rev. Gilbert N. Brink, D.D. The action was unanimous, as it might well be. Dr. Brink has become widely and most favorably known as the Secretary of Education and of Spanish-Speaking Missions of the Home Mission Society. It might seem at first thought to be a strange thing for one of our Societies to take away an officer from another Society, but in this case it may be considered not only fraternal but plainly providential. In the new union and close coordination into which our Home Mission and Publication Societies have entered voluntarily and with fine unanimity and cordiality, what could be more fitting than that one of the men who had been engaged in the planning for this new coordination should approve himself to the Publication Society as just the leader to help them carry out the plans. His Home Mission relations would be an asset

in the new work. It is indeed a happy conclusion, and for more reasons than that already suggested. Dr. Brink is admirably fitted by training, temperament, educational and executive capacity, and soundness of judgment, for the difficult task and the unusual opportunity afforded by his new position. He has in eminent degree the qualities of true leadership. He is a genuine Christian man—the fundamental thing. Character is his priceless capital. Men have confidence in him, and rightly. Added to sound scholarship he has had an unusual experience in educational and executive lines. He is intensely missionary in spirit, and this led him at no small sacrifice to give up other fields for the service of the Home Mission Society. The schools will miss him. He has placed them on a new basis of efficiency and raised the standards where they were too low. He has inspired new hope in our missions in Cuba and Porto Rico. Having acquired Spanish during his educational work in the Philippines, he was able to enter into especially helpful relations with our Spanish-speaking missionaries and people. He will be greatly missed by those who have come to love and trust and admire him in this work. But the new field is one that calls for all his powers of organization and constructive leadership. There lies before the Publication Society, under its new program, a superb opportunity to serve the denomination and the Christian world. We believe that Dr. Brink is the man to establish the confidence that is essential, to plan for a great publishing and educational future in close cooperation with the denominational forces. He has the tact, the straightforwardness of purpose, the winning qualities of unselfish and transparent personality, to carry forward a really great and needed work. And we feel sure that the Baptists will rejoice in the new day that has come, and will rally to his support, in such wise as will rejoice all hearts and make for the progress of the Kingdom.

Concerning the Camp Pastors

The force of religious opinion brought to bear upon the War Department regarding its order removing camp pastors has resulted in a compromise arrangement whereby our ministers may be permitted, if invited by a chaplain with the approval of the commanding officer, to work in the camps as guests of the chaplain, to work in cooperation with him and under his direction. A liberal interpretation is to be given to the order, and each denomination may submit a list of names for approval — this approved list to be filed with the War Department and the services of the ministers named to be at the disposal of the regular chaplains for assistance in the immense task of ministering to the religious needs of the thousands of men in the cantonments of this country. How the plan will work out remains to be seen. The denominational War Commissions will have to make readjustments. The order says the War Department looks with favor upon efforts of the churches adjacent to camps to meet the needs of the soldiers on leave, and expresses appreciation of the help given by the clergymen in the camps. No one is disposed to deny that the War Department has taken a sincere and sympathetic interest in the moral and religious welfare of the men. No army has ever been so cared for or safeguarded, and all credit for this should be accorded to the authorities. Much helpful service may be rendered under the present order, and unsatisfactory conditions can be prevented under a responsible control. It should be noted, also, that all denominations are placed under the same restrictions. The charge that Protestants have been shut out while all others have been allowed to remain is not in accordance with the facts. Our duty now is doubtless to strengthen and increase our work in the zone immediately around the cantonments, especially in aiding our churches to meet a situation beyond their means or methods. This

of course is contingent upon what is done with the cantonments.



The Chaplains and the Churches

This whole discussion brings into new light the important service of the army and navy chaplains and their relation to the churches. It is certain that the churches have lost greatly by not giving the chaplains a strong support and making the fact clear to the men and all the world that the chaplains are the direct representatives of the Christian churches and denominations or of the Hebrew synagogues. The War Department deserves commendation for trying to secure a new and proper recognition for the chaplains by placing in their hands the direction of the religious work among the men, and by securing for the service the very ablest men possible. Indeed, if the candidates do not measure up to the high standard that has been established, they fail of appointment. Better no chaplain than an unfit one is the rule, and not a poor one by any means. As to what rank shall be given the chaplains, and other minor questions, opinions differ. But that the chaplain should be a real man and a genuine Christian with a heart of sympathy, able to win the confidence of the men under his care and minister to them in all situations and conditions — there is no difference of opinion on these points. And surely the churches should rally around these representatives, see that they have the backing of their denomination and all good men, and make the soldiers feel the respect which the churches entertain for the chaplains. If this shall be an outcome of the war, much good will result all around. Here is a chance for the churches to be in evidence. For a church to adopt a chaplain would be an idea worth considering, just as churches adopt missionaries.



NOTE AND COMMENT

¶ The Baptist who boasts that the Bible is his creed should in his life show some close acquaintance with the principles of the Book.

¶ Peace will bring great and trying changes, and reconstruction will be the strongest test yet made of the power of a nation like ours to act in accordance with the true principles of democracy, not those so glibly asserted by politicians. No definition of democracy has yet been made that meets the situation, and thus far we are on the road to anything but a real democracy. The wisest and best among our religious leaders will be called upon to take part in the establishment of a democracy that shall accord with the principles laid down by Jesus Christ. Unless that comes about, the war will have largely failed to make the world really safe for anything. It is not fine words but substantial and fundamental principles of righteousness that will be needed. Christianity should have something to show and say in the days immediately before us.

¶ At the Board meeting in Northfield, November 6-8, the detailed report of Secretary Robbins upon his tour of missions last winter was to be the principal subject of consideration, with time to take up the various matters. A number of missionaries were present, and made reports from their fields, but the purpose was to inform rather to inspire. In other words, it was distinctively a business session, at which large interests were discussed, and plans laid to meet the present and developing situations. We shall have something further to say about the meeting later.

¶ A condition of great interest and importance is brought to our attention by Edwin R. Brown, a general missionary of the Home Mission Society working among the Mexicans in the southwest who are streaming into this country to escape the

lamentable and revolutionary conditions across the Border. Here is an immigration problem of a new kind. These Mexicans constitute another class requiring Americanization from the ground up, like some of the others who have come hither in large numbers. They are eager to learn, and while not so promising as we might wish, still if we allow them to come into our country we must evangelize them or suffer the consequences. They come many of them from the most undeveloped and superstitious class of population developed under the Mexican repressive and restrictive system, governmental and ecclesiastical. Our mission work among them shows hopeful signs, but it will require all the combined efforts of our Protestant forces to meet the situation developing in California, in the northern as well as the southern part of the state. The churches there must be so aided that they can establish the necessary home mission branches. This is a work calling upon the Home Missions Council for immediate action. Meanwhile, we have some growing mission churches, and are in a position to go forward rapidly if the means are furnished. Read Mr. Brown's statement carefully.

¶ Do not suppose that the necessity for utmost care in the conservation of food has passed, or will pass during this or the next year. The demands from our allies are greater than hitherto, and we must not forget that our two millions and more of boys over there have to be fed. The assertions that we can bring them home within six months or less after peace is declared are simply foolish, because there are not ships available, even if they were all ready to start. The generals over there who may be supposed to know more about it than civilians over here say that we shall do well if we bring all our men back within two years. Hence we must be careful about the food supply. Mr. Hoover

has seen to it that there has been no serious lack abroad, and certainly we do not know what suffering means in this country. With peace coming, we shall have large demands, too, from Turkey and Armenia. The food supply of the world has been depleted, and no one of the nations except our own has escaped. We shall be glad to respond to the calls from France, England and Italy, for to these countries we owe our escape from a world domination of the unspeakable Hun. Let nothing cause us to forget that, or fail to show our gratitude.

¶ What a chain of circumstances wound itself around the Christian Enlistment Week, making it impossible to plan or to carry out plans long agreed upon. The influenza, which brought death and sorrow to so many thousand homes, and made projected meetings impossible, developed in one section after another, so that the conferences had to be given up for the most part. For several weeks in some sections there were no services in the churches, and at the time when information was to be gotten into the hands of our people the opportunity was gone. But the seed sowing was not in vain, by any means, and when the reports are all in, we are sure it will be felt that a new and better way has been found.

¶ Probably some will think it unprecedented that we should be asked as Baptists to raise so much money for our great missionary enterprises and our educational and other work. Raise so much? When we realize that the Methodists are engaged in a campaign in which they talk of millions where we talk of thousands, and the Presbyterians in another of immense proportions, and the Congregationalists in a third, in commemoration of the landing of the Pilgrims; when we realize, further, that these denominations do not excel us in ability to give, perhaps it can dawn upon us that if we are to have a place in the sun ten and twenty years from now in the great kingdom work of the world, we must begin to think in larger terms. To be scared at the mention of money is to be willing to take and keep a seat far in the rear of the religious progress of the reconstruction day. Now is the time to

pray for larger vision as the first step toward the kind of giving that will enable us to do our share in the evangelization of the world, including the Americanization through the gospel of our own conglomerate population. As Mrs. Montgomery would say, "It is high time to wake up!" We must either give up the money or give up the cause.

¶ Ability to repeat the Lord's Prayer enabled a Chinese Y. M. C. A. Secretary in West China to save his life. Attacked by a band of robbers he begged to be let off on the ground that he was a Christian. "Repeat the Lord's Prayer and the Apostles' Creed," demanded one of the bandits, who had happened to hear of these two expressions. The prisoner repeated the words to their satisfaction and was allowed to go.

¶ The School of Bible Instruction has been opened at Jorhat, Assam, in spite of seeming impossibilities. There was no money, no building, no students; but Mr. Boggs cleaned out a storeroom under the bungalow, picked up a few chairs, improvised a table or two, and sent word to the Christians in Assam that the Bible school would open April 1. No student came that day, but after a week or so a select few arrived, of whom we shall say something later. The school is open—that is the present fact, destined to be historical.

¶ Marshal Foch is not only the world's master strategist but a devout Christian. He said to Dr. Macfarland of the Federal Council, after a long interview within sound of the roar of the guns not far away, "We cannot maintain the ideals of liberty and justice, whether in war or in peace, without faith in Christ, for He was the great giver of freedom to men."

¶ At the Moody Bible Institute there are reported to be 5,651 students in the day and evening classes and the correspondence department. The period of evening study has been extended from three to four years, by which the full curriculum of the day classes may be covered in the evening classes, leading to the same diploma. This enables those who work during the day to enjoy the privileges of the classes at night.



REDMOND, OREGON, A TYPICAL RAPIDLY GROWING TOWN

A Thirteen Hundred Mile Tour

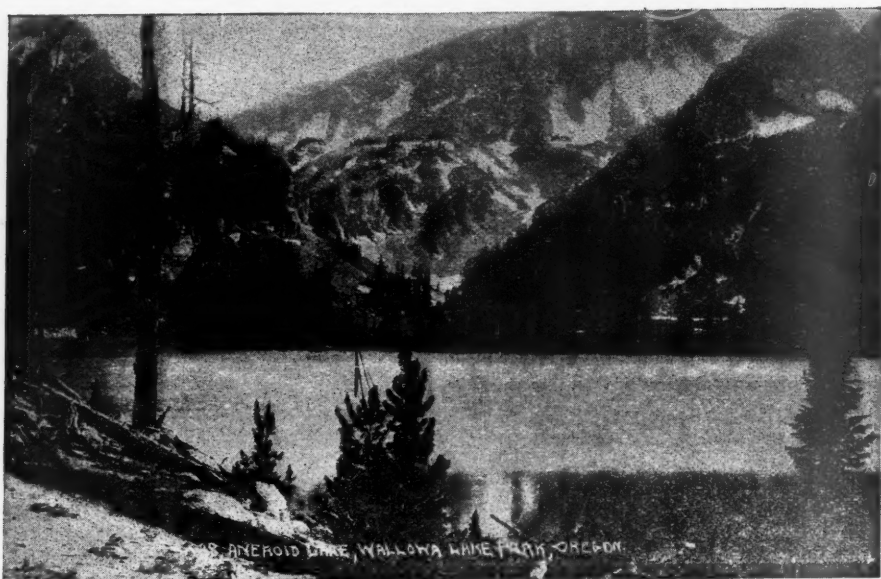
MANY of our readers have little idea of the need for intensive work in the neglected mission fields, many of them miles away from railroads. Colporter G. L. Hall tells of a thirteen-hundred-mile tour in the interior of Oregon, in a district approximately as large as Pennsylvania.

"Upon leaving Enterprise in the North-

eastern part of the State, I knew that I had some high mountains to climb and unusually steep grades to descend, so I installed an extra brake on the rear of the car which I call my 'Jacob's Staff.' I went over nearly all the mountains in the center of the State and finally visited the neighborhood of Crater Lake, which is at an ele-



REV. G. L. HALL AND HIS FORD READY FOR THE "LONG RUN" OF 1300 MILES ACROSS OREGON



vation of 5,000 feet. I enclose a picture of the railroad bridge crossing Crooked



RAILROAD BRIDGE OVER CROOKED RIVER IN THE NORTH CENTRAL PART OF OREGON

River in central Oregon. I had to descend 800 feet below this bridge to get across the river. This old state is wonderful. The lakes and rivers are most interesting. After I climbed Dead Man's Hill overlooking the wheat fields of the Unatilla Indian Reservation, I saw a marvelous landscape with miles of golden grain being harvested by combines. Moses never looked out on the Promised Land to see anything better, I am certain. We had many strange experiences. There were many times when I did not know where I could sleep, but managed to get through some way.

"It is most interesting, I assure you, to call at homes so isolated that people are surprised to have anyone visit them. The bringing of good cheer together with good books and Bibles and a personal message makes this work really worth while. One man in the interior, after hearing about the colportage work, said, 'All that I have in this world I have made in Oregon and when my crop of wheat is harvested this summer, I intend to make a good offering to your Society.' At one house I found a buxom girl dressed in overalls, sitting on the porch reading 'When a Man's a Man,' while her poor old father was just inside the door sweating and fuming as he canned fruit for the family.

"Way down among the rolling hills of

the wheat belt, I called at a lonely cabin. A boy was playing in the yard. As I talked with him, a woman's face appeared at the door. Several books were sold; two Bibles were left, one for a neighboring family who, I learned, were Baptists. I stayed there for dinner. I read from the Good Book and conducted worship. When I left they expressed much gratitude because someone had taken an interest in them, though they live thirty miles from any town. A sheep-herder was passed far from any other human being. He was practically the only person whom I met in a day's travel. I can't tell you how glad he was to see me. With his Scotch brogue

he nearly talked me to death. When he left the car, he went away with four good books in his arms and glad messages in his heart. I went on refreshed myself.

"Many people see the name 'Colportage Car' on the side of my machine, but do not understand the meaning. A lady said to me, 'I know what you are up to: you are snooping around to see how much grub we have. You can just look as much as you please, for we have no flour hid in this shack.' I told the woman I was not looking for grub, but that I was handling as best I could the Bread of Life, and that I would supply her with Bibles and Testaments."



THE GREAT TASK OF AMERICANIZATION

These children and elders, rescued from a torpedoed ship, represent thousands who will seek refuge here after the war. The churches must look after them.



From Underwood & Underwood

RESCUED REFUGEES, REPRESENTING MANY FOR WHOM WE MUST CARE

The Home Mission and Publication Societies

*THE NEW RELATIONSHIP FORMED BETWEEN THESE SOCIETIES
WHICH WILL OPEN UP LARGE OPPORTUNITIES FOR ADVANCE*



HE denomination will surely learn with great satisfaction that the Home Mission and the Publication Societies have reached an agreement that bids fair to bring them into the close coordination which has been so long desired and to end the overlapping in work that was the constant cause of misunderstanding, irritation and waste. The agreement was ratified by both Boards after they had met at dinner in Philadelphia, and held what some one has described as in the nature of a love feast. It was naturally a time of rejoicing over what had been brought about by many conferences, and the unanimous action of the Boards was in itself significant. The negotiations were begun after the Convention had made its wishes clear at Cleveland, and some progress was reported at Atlantic City; but it remained for the conferences of this year to reach the happy results now a matter of record.

We give on page 892 the terms of agreement by which the Publication Society turns over its missionary activities to the Home Mission Society as its agent in oversight and direction with joint superintendents for field oversight where this is necessary. The Publication Society will devote itself to its inestimably important work of being the publishing house of a great denomination, with all that implies. It will make more of the printed page. It will produce the kind of books and other literature that we ought to have, and will have some money with which to print missionary books that may not pay profits but ought to be published nevertheless. It will fill the large Sunday school field, which offers plenty of room for development.

More than that, the Society is naturally the organization that will, under the direction of a Convention Committee of Direction, carry on the various phases of religious education, this term covering missionary education also. Here is a field

upon which we have hardly entered, but one which has engaged some of our ablest thinkers. It means much to our future whether we shall now coordinate and unify all our educational activities in our churches and Sunday schools. To this cause the Publication Society is in position to bring backing and substantial foundation. It has already a large educational work, recently greatly strengthened. It was manifestly essential, in carrying out the new plans, that a leader of the right kind should be found. He must be a man of vision, of breadth, of scholarship, of sound judgment, of tact and attractive quality, and of practical experience, as well as an able executive — a rare combination. Providentially, as we believe, such a leader was found, and found in the offices of the Home Mission Society, in the person of Dr. Gilbert N. Brink, Secretary of Educational Work and of the Spanish-speaking Missions. Here was an educator and executive combined, possessing the qualities required, and already most favorably known to the denomination.

With Dr. Brink at the head, the Publication Society has a clear course before it. He inspires confidence and trust. From his experience as commissioner of education in the Philippines he is thoroughly equipped for a service along educational lines. Time and the man have met, and it will be possible for the very best plans to be worked out for our future. Fortunately there will be no past in the way. Here is a chance for a twentieth century development, free from hampering embarrassments because of what was projected or done a half century ago. Religious education can be made what the best brains and hearts of the denomination have it in them to propose and carry out. And in Dr. Brink this movement will find a wise and experienced coadjutor, with the Society behind him as a strong supporter. Something worth while ought to come of this combination, for which many Baptists have hoped for many a long day.

The Home Mission Society will have to assume the missionary tasks and do the positive and aggressive work demanded by present day conditions. Here, too, the call is inspiring in its scope and significance. Vast new problems will be opened up by reconstruction, and the church and the missionary organizations will have amplest room to show their spirit and grasp and capacity to grope with the developments at home and abroad. While the going of Dr. Brink will be a loss, there will also be a distinct advantage in having as a co-worker under the new arrangement one who has been in all the councils, who knows the Home Mission point of view, and who was closely concerned in the movement for coordination. Secretary White has and should have great credit for his part in the delicate negotiations, which have been carried on in the finest Christian spirit from the first.

The meeting in Philadelphia will be historic because it was the first time in the history of the two great organizations that their Boards and officers had ever met together. No wonder it was a great

occasion, with a fellowship and happiness that left nothing to be desired. The flags of the allies appropriately adorned the center of the great table encircled by the hosts and guests. After the dinner the conference committee had its final session, and the two Boards unanimously and concurrently adopted the report and recommendations printed herewith. Dr. Brink was introduced and spoke, and the closing address was made by Mr. F. H. Robinson, acting General Secretary of the Publication Society, who has rendered most efficient and self-sacrificing service since his appointment and had a large share in bringing about the happy conclusions of the evening.

The Committees of Conference were composed as follows: Publication Society: Drs. W. Q. Roselle, W. W. Main, G. D. Adams, Messrs. S. G. Young, F. H. Robinson, J. L. Peacock and G. L. Esterbrook. Home Mission Society: D. G. Garabrant, Drs. J. R. Brown, F. M. Goodchild, A. T. Fowler, F. T. Galpin, R. D. Lord, and Secretaries C. L. White, L. C. Barnes and G. N. Brink.

THE WAR DEPARTMENT'S RULING CONCERNING CAMP PASTORS

Attention is called to Sections Nos. 4 and 5, War Department's general memorandum A. G. 68044, Subject, "Services of Clergymen as Camp Pastors and Voluntary Chaplains," which permits the following plan for directing, hereafter, the religious work among our soldiers.

A. The importance of training our Chaplains for service overseas must be emphasized.

B. The help of clergymen, to whom the churches of America have looked for inspiration and leadership, is appreciated and an arrangement is desired by which such men, barred perhaps by advanced age or personal responsibilities from entering the Army as Chaplains, may continue to help at the Training Camps.

C. The War Department desires the best efforts of all the churches, Protestant, Catholic and Jewish, to influence experienced and capable men, who are eligible, to apply at once for commissions as Chaplains.

D. The names of such men as those classified by paragraph "B" may be submitted by the Churches to the Executive Committee of the General War-Time Commission of the Churches, or similar committees representing the Catholic and Jewish churches, and by those committees a certified list may be furnished for the use of the War Department.

E. When each of these men have been approved by the War Department the attention of all Chaplains will be called to these certified lists and they will be permitted to invite, with the approval of the Commanding Officer, such representative men to visit the Camp for the purpose of helping the Chaplains with their work among enlisted men and officers.

F. All clergymen invited to camp as guests of the Chaplain under this order shall report to the Chaplain in charge of such services and shall work in cooperation with, and under the direction of, said Chaplain.

G. The term of service of any clergyman under this order in any camp or post shall be determined by the Chaplain in charge with the approval of the War Department.

H. The War Department looks with favor upon efforts of the various churches, located in cities or communities adjacent to camps, to shape their services with special reference to the needs of the soldiers on leave and urges all Chaplains to call the attention of their men to such services when provided.

I. An important result, very much desired and expected under the plan proposed, will be the assurance that the visiting clergyman will keep the "folks back home" informed of conditions in the camps.

Five Years' Work in Cuba

BY REV. JUAN McCARTHY

District Superintendent of Manzanillo and Bayamo, Oriente Province



HOW glad our hearts are when we see the good old gospel chariot overcome every difficulty in the way! The missionary has hard times, has to be away from home from twenty to twenty-five days every month traveling, but despite all this, the desire to win souls and the seeing men giving themselves to God, takes away his burdens and transforms him into the happiest of men.

A little over five years ago I was asked to leave the flourishing district of Baracoa, where I had opened the work over four years previously, to take up a run-down work in the district of Manzanillo, in the Province of Oriente. Things looked discouraging at the start. Little was done outside of Manzanillo, and services were only held in Jibacoa, Yara, and Neguitas. Few attended in Manzanillo. But our trust was in God, and we went to work relying upon Him.

Inside of three months we had a Sunday school of 500, but did not have room for them all, and only had six or seven who could be used as teachers, including the woman missionary and the pastor's wife and daughters. Imagine a church built to hold 200 persons with 500 trying to jam into it. I had the senior class, numbering about 70. The noise was so confusing that we had to relax our efforts in Sunday school work, and reduce the school to 100 until we could train teachers and get more room.

The church services were also splendidly attended. We never had less than a hundred at church. The prayer meetings had eighty to ninety; and the new Christian Endeavor Society was a remarkable success, with a hundred members. The day school grew from 14 to nearly 100. This is undoubtedly the best school in Manzanillo, and attended by the boys and girls of the very best Catholic families. Thus little by little they are being moulded by Christian influence.

Having placed the work in Manzanillo

on a sound basis, we began to open new fields, going from place to place when there was no preaching service in Manzanillo—I being then without an assistant. In a few months we had organized work in eight places, some distant 100 miles and necessitating travel by sea. Among the new places were Santa Cruz del Sud, Niguero, Media Luna, Demajagua, Campechuela, Vicana, La Caridad and La Cerba. We preached in all these places monthly, besides attending to the church in the center of the district. The Lord blessed the work abundantly. Scores were converted and small churches were organized.

At last the Home Mission Board, seeing the importance of the work, placed native ministers in several sub-districts, and thus left my hand free from the special care of any local church. Not only that, but Dr. White saw it would be best to unite the district of Bayamo with Manzanillo under my superintendency. Thus the field was greatly increased, but with our eyes looking heavenward we gladly assumed new responsibilities. With consecrated native helpers to support our plans and heartily cooperate with us, our expectations of better work were realized. The power of God was in the messages delivered by His servants, and the angels in heaven had good reason to rejoice over the repenting sinners who were turning to Jesus all the time.

But this was not all. The brethren augmented their offerings in some churches nearly a thousand fold. Where formerly they had scarcely raised \$40 a year for church purposes, they are now giving about \$800. Small groups of brethren, extremely poor, are giving per capita \$12 per year. Thus is manifest the spirit of consecration which has taken possession of them.

In one sub-district, Baire, the people persecuted our minister, stoned the church so that nobody dared go. The minister closed the church and held cottage meetings, without results. At last I went to

help him. At first I was treated badly by the crowd, and my voice could scarcely be heard when I preached at night. But God was working. I called on the boys who were the "roughs" and appealed to their manhood, showing them that our object was to uplift the people. At my invitation they came to the meetings; some of them have publicly accepted Christ; and now the meetings progress in peace and the Lord is greatly blessing the work.

That sub-district composed of three churches had only given about \$30 a year; now they are giving over \$400. A new church has been organized — Palmaron. There are only a few (twelve members) but they are all "workers" together with Christ, loyal to the core. These brethren are aiming at raising enough funds to have a missionary of their own, and already

have a goodly sum laid by for this purpose.

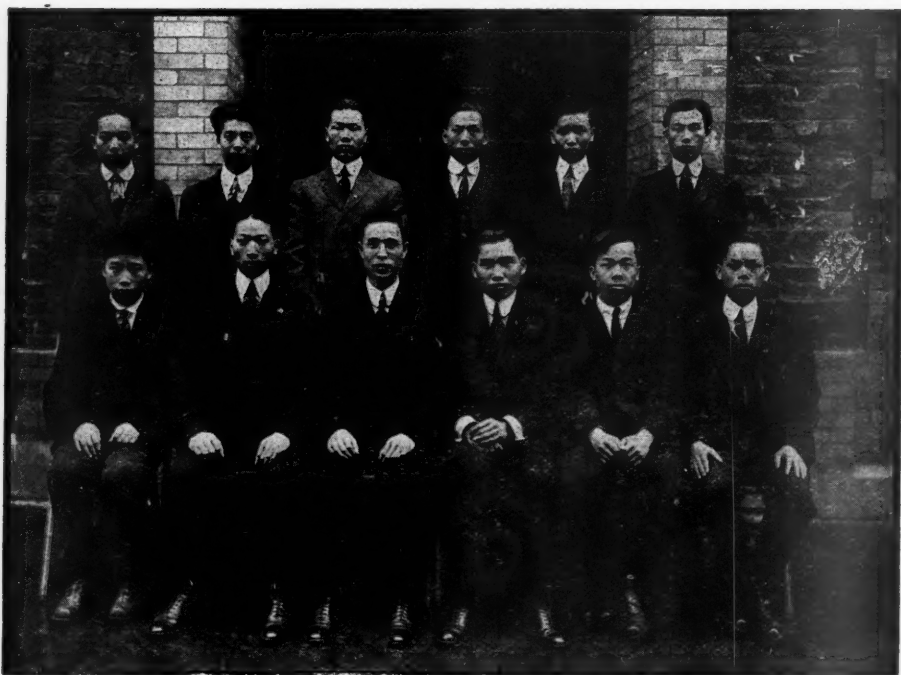
Brethren, we must needs uphold the hands of our worthy Mission Boards. They have problems that can only be solved by your cooperation. Your constant prayers are needed; your spiritual aid is needed; your financial help is also urgently wanted. We are responsible before God for the souls that know not Jesus in foreign climes. Shall we allow them to perish in their ignorance of Christ? Shall we not rather take up anew our cross and follow Jesus, giving all we have and are to this noble cause, to be used of Him.

(As will be seen, this devoted missionary cannot avoid exhortation. He is a wonderfully persuasive preacher, and his influence is very great over the people. We are most fortunate in having such a worker. — Ed.)



WORLD WIDE GUILD CHAPTER 94, MORGAN PARK, ILLINOIS, BAPTIST CHURCH

Upper row from left to right: Frances Innes, Angie Capps, Alice Seaman, Mrs. H. B. Gear, Mary Huizinga, Isadore Clissold, Margaret Gear. Middle Row:— Mildred Diamond, Gertrude Hodson, Selma Lagergren, Mrs. Justin A. Smith (teacher), Louise Darrow, Gladys Killam, Marguerite Tribolet. Lower row:— Hope Anderson, Frances Edson, Lenore Wickman, Mary Ruthven, Anna Lagergren. This group is notable for the missionary and ministerial families represented in it. Mary Huizinga is daughter of Henry Huizinga of Shanghai; Louise Darrow, daughter of Arthur Darrow of Moulmain; Marguerite Tribolet, only daughter of Emil Tribolet of Mandalay; Hope Anderson, only daughter of Dr. F. L. Anderson of Chicago; Gladys Killam, daughter of Rev Mr. Killam of the *Standard*; Anna Lagergren, sister of Selma Lagergren of Iloilo, P. I., who is honorary president of the Guild. Elizabeth Bacon, granddaughter of Mrs. A. M. Bacon, is a member but was not present when the picture was taken.



CHINESE CONVERTS BAPTIZED AT THE CHINESE BAPTIST CHURCH, SAN FRANCISCO



NATIONAL RUSSIAN BAPTIST BIBLE INSTITUTION, NEW YORK



THE Outlooker was on a train to keep an engagement in a distant city. He was attracted by a soldier boy in the section opposite, and according to habit was presently making the boy's acquaintance. He was on his way from one cantonment to another where he was to train for a special service. A fine-faced young fellow, about twenty-two, he graduated in the spring of 1917 from a high-grade military school and at once enlisted in the army. A Pennsylvania boy, he evidently came from a home of refinement and affection. On this journey to a much more remote camp than his former station he was liable to a touch of homesickness, and the Outlooker took it for his mission to make that day one of cheer and possibly help for the boy, whose chum had missed the train. So we spent the day together, and it was touching to see how the splendid young American clung to the chance companion. Time passed rapidly for both. Topics galore were discussed. It was easy to get around to the right views of life, the high ideals and true ambitions, the value of a Christian faith. He was a member of the church, but had not gotten thoroughly into a life of service. Many another soldier had the Outlooker been permitted to become acquainted with since the war began, but none more ingenuous and manly than this one. After breakfasting together next morning the ways separated—one going to military regime, the other to religious conference.

* * *

How little one knows the effects of the simplest efforts to be companionable. The other day the Outlooker got a letter from this soldier boy, and in it he said: "This is the first opportunity I have had to drop you a note to tell you how much I enjoyed the train ride and also how much I

appreciated your kindness. The trip surely would have been a long one and very uninteresting, but you made it a very pleasant and interesting one and I certainly enjoyed every minute of it. I shall always remember the kind gentleman who taught me so much, because it started my brain aworking and I was able to think out problems that confronted me. I was a little worried about things, because I was going to a new place, and I knew the work would be hard, but somehow or other you made me forget all my troubles."

Now, wasn't that a rich reward for doing what did the Outlooker more good than it did the soldier! And isn't that the spirit of the American soldier! Why does the Outlooker tell about it? Not because it warmed his heart, but because he wants you to know how much good you can do if you use the everyday opportunities to greet and help your neighbor, instead of passing by on the other side.

* * *

The Outlooker noted in an item from the other side, some time ago, that three American soldiers had been ranked one, two, three on their examination for a raise in rank. The three names were these: Hughes, Weddell, Taft. Here were the sons of Charles Evans Hughes, one of the nation's most trusted leaders; Dr. J. W. Weddell, Baptist minister of Ohio; and Ex-President Taft, whose opinions are highly prized by his countrymen. A fine trio, of the type that makes America proud. Young Weddell, by the way, unable to get an English textbook in trigonometry, mastered a French textbook and passed 100 in the subject—another characteristic of the pluck of the American boy!

* * *

The Outlooker is impressed with the large plans that are being laid by the Y. M. C. A. for educational work among the

American soldiers in France and England. A great corps of the best teachers is being enlisted, and it is estimated that eight million dollars will be required for text books alone the coming year. This is regardless of peace, for Dr. Mott says that if peace were to come at once, it would take from one to two or more years before the American army could be transported home, and the period of demobilization would be the most perilous and trying of all—the period in which the Y. M. C. A. must do its utmost to keep the men occupied with profitable and wholesome pursuits, educational, recreational and religious. Thus circumstances are turning the Y. M. C. A. into a vast college, as well as the greatest agency of moral and social welfare in the world. Some wonderful chapters will have to be written some day concerning the amazing manner in which this religious organization handled war affairs and helped in large degree to sustain the morale of the fittest fighting force in history.

* * *

The Outlooker was talking the other day with the Christian evangelist who has perhaps done more than any other living man to make the gospel known to the leading men of China, Japan and India. He has just come from the battlefields in France, and is planning presently to go again to China and India, where the evangelistic opportunities are greater than ever before in his experience. As for China, in spite of the outbreaks of robbers, the revolutionary spasms in different sections, the disaffection between north and south, and the unsettled conditions generally, he has firm faith in the republic and the future of the mighty nation. The time is ripe for the conquests of Christianity. The educated classes are eager to know about Christianity. The leaders have many of them not only been trained in Christian institutions but are themselves professing Christians. He believes that there is sure to be a Chinese Christian Church, not a state but a national church that will profoundly affect Christian life. And this is important, for China's peril is that the men are giving up their idols but not learning of the one true God. To stop infidelity and stupefying agnosticism there

must be a more rapid spread of the gospel of Christ. The missionary agencies are all too inadequate for the task, but they ought to work in the closest and most cordial co-operation, realizing the one great object to be the conversion and training of Chinese preachers and teachers who shall be the leaders in the Chinese Church. Wisdom and fraternity will mean much for the future of China.

* * *

We have a wonderful army in France, said this Christian worker. Nothing like it in moral and physical fitness has been seen before. Our men are the admiration and pride of the allies. As the American boys went singing to the front at Chateau-Thierry, the wounded French making their way to the rear thought the Americans must be mad to take the matter in that way. They could not understand the American spirit. No more could the Germans, who could neither understand nor withstand the impetuous and noisy assault of the fresh arrivals. But the French soon came to know that these enthusiastic boys, eager to go over the top and not to be stopped by machine-gun nests or barbed wire or anything else, were as brave and skilful as they were enthusiastic, and after the first trials in battle the reputation of our men was established for good. He said it was beautiful to see what the French people thought of our country and our men. And it was inspiring beyond words to preach the gospel of salvation to these boys, who were ready to hear the simple truth but wanted no camouflage. He preached Jesus Christ the Saviour to tens of thousands, and always the men responded to the straight appeal to accept this Saviour as Master and Lord. These men will demand reality in the churches when they come home, he said, and he prayed that the churches might be ready to meet them with a responsive spirituality that would bind them to a life of service.

* * *

One of our American boys in France was asked what he thought of the "Y" huts and help and replied instantly, "It takes the sick out of homesick!" Isn't that a service worth supporting?

THE CALL OF PATRIOTISM

A BIG TASK BUT WE CAN DO IT

THE sternest task yet set for the people of the United States, in the opinion of the highest authorities, is the shipment this crop year of 17½ million tons of food.

So many million tons of food does not mean much to the average citizen; if it was thousands of billions it would look about the same to the man in the street. Translated into performance it is a tremendous undertaking. We shipped to Europe in the last year close to twelve million tons of food. Now from a stock not materially larger we are pledged to send half as much again.

That means *saving* — *saving hard*, saving every day and every meal the year round. It means scientific saving in each household, that it may be done without impairing the health or strength of our people — and all from the stock of food now in hand.

There is no leeway in this program. While the Allies have been put on an equal footing with the United States in the supply of bread, the program in general requires them to tighten their belts once more after four years of privation. This is the least that will meet the emergency of war. Whatever is sent for the victims of war, released from German bondage, is additional.

The shipment cannot be made by shifting from one food to the other. All food must be saved. The surplus cannot be created by eating corn instead of wheat; the corn also in needed — we cannot dip very much into the supply of feed for animals, because it is in the same boat with bread grains.

Calculations show that 95 per cent of our sustenance is from staples. We cannot make up the enormous deficit in staples from the fringe of foodstuffs. The main reliance is always on staples and the main saving must be made in staples.

This is the basis underlying the new home

card which will serve as a daily reminder to our people of the pledge made in their name and with their assent, to sustain the Allies during the war in health, comfort and courage, and *send help quickly after the war to those whose need is greater than ours.*

On the face of it, the thing is impossible. To send from the same stock of food as last year, half as much again — and we thought we were saving last year. What we are asked to do is to get down to the war basis — the same basis on which the people of Europe have sustained themselves for four years, though without their privation.

It can be done. Even in Belgium where the supplies of the Relief Commission have been the only resource, the health of the population has been maintained; the death rate shows it. We have larger resources, a more varied diet; it will not be necessary for us to depend on a daily dole of stinted rations. It is necessary to make every ounce of food count, every morsel contribute its last bit of nourishment.



An Indian Wins a Prize

A press dispatch from Pine Ridge, South Dakota, says:

Mrs. Harriet Bone Necklace, an Indian of pure Seneca blood, has won the blue ribbon in a canning contest under the auspices of the national war garden commission of Washington, D. C.



¶ Food conservation is the free offering of a free people for a free world.

¶ Conservation is preservation.

THE HELPING HAND

EDITED BY
HELEN BARRETT MONTGOMERY

WITH THE EDITOR



IT was a delight to attend the Idaho and Montana State Conventions, and a big disappointment to be prevented from attending those of Washington and Oregon because the churches had been closed on account of the Spanish Influenza. A great new spirit is stirring in the churches of these young commonwealths, as is seen in the reports of the groups of laymen who have been doing evangelistic work from various centers in each state. For example, four teams of men from the church at American Falls, Idaho, the youngest Baptist Church in the state, have been spending their Sunday afternoons since March in driving their cars to outposts from three to twenty-five miles distant, and there conducting services. In that brief time they organized three Sunday schools, met with more than 200 people who were out of the reach of local churches, and saw nine baptized as the result of this work.

One enthusiastic woman, Mrs. E. Tipton Brown, from Livingston, Montana, told me that she had already secured five new recruits this year and was eager for literature to help her push the good work ahead.

These Columbia River District women have a fine motto and seem bent on living up to it.

"Let every Christian woman
Work and pray and give,
Till every other woman
Shall learn of Christ and live."

Miss Elizabeth McDowell, the president of the Columbia River District, was present at both State Conventions and spoke at several intermediate points besides. Her addresses were strong and convincing presentations of the needs and opportunities which these great days are disclosing before the eyes of Christian people; but her best work and that which she most coveted was done in quiet conferences with pastors, secretaries and the eager women who are "carrying on" so splendidly.

A little evidence of the versatility of our missionary leaders was seen in the new patriotic game which Miss McDowell has invented and placed on the market with the hope that it may earn some missionary money. It is a sort of glorified authors, solitaire and six other games rolled into one. It stands playing for an entire day on the train, as I know by personal experience.

One of the encouraging features about the Columbia River District is the emphasis which its officers put upon tithing. The first president, Mrs. Shank, had laid upon her heart the burden of rousing the churches in regard to the neglect of this plain teaching of the Word of God, on the part of many Christians; and the District has voted to emphasize the duty of tithing persistently and systematically.

It is interesting to note the signs of an awakening conscience on this matter. The Presbyterians are endorsing tithing as a denominational policy; and their strongest leaders, like Robert Speer, are writing convincing articles by way of educating the constituency. The Methodists, too, are promoting this idea vigorously. They have a slogan, "A Million Tithers in Methodism." One of the great apostles of Christian Stewardship, Edwin M. Poteat, one of our Baptist leaders, has recently been called to the Laymen's Missionary Movement to promote a nation-wide campaign of Stewardship. Books on Stewardship multiply,—one of the clearest signs of awakened interest.

* *

Do you want to help arouse your own local church in regard to tithing and stewardship obligations? One of the surest ways is to circulate some or all of the following books and pamphlets.

The Layman's Missionary Movement, 1 Madison Ave., New York City, have an admirable set of pamphlets and leaflets which may be ordered in quantity or in single copies at the above address: *Christian Stewardship*, McConaughy; *On the Square*, Timothy Stone; *Principles of Stewardship*, Goucher; *Sacrificial Giving*, Jowett; *Confessions of a Business Man*. These sell for 5 cents each, 40 cents a dozen, \$2.50 a hundred copies. Then there are several penny leaflets that are admirable: *Do You Know?*; *How Much Owest Thou?*; *Only a Nickel for the Lord*; *Paul's Plan*; *Why?* These sell at ten cents a dozen or 75 cents a hundred.

A new book by David McConaughy (60 cents) may be obtained from the same address. It is called "*Money, the Acid Test*," and is to be unreservedly commended. If it could reach every church member it would revolutionize church finance.

The Methodist Book Concern, New York City, puts out a fifteen-cent pamphlet called "*American Tithers*." It contains accounts of scores of distinguished Americans who are consistent tithers.

While you are sending to the Laymen's Missionary Movement for any of the books or pamphlets mentioned above why not

ask for the October number of *Men and Missions* (10 cents) which is devoted to Stewardship.

* *

On October 8th a cable was received from Bordeaux announcing the safe arrival at that port of our missionaries en route for Congo, and their immediate departure for Africa.

* *

Send to Boston or Chicago headquarters for copies of the new Prayer Calendar of the Woman's American Baptist Foreign Mission Society. Single copies, 10 cents; one dozen copies, 75 cents; or \$5 a hundred. These prices cover postage. What better Christmas cards could you send to friends who follow with their prayer the missionaries on all our fields?

Overheard in a Shanghai Street

"Where are you going?"

"I am going into this hospital to take a few books to Sung Kwen-li, the scholar of East Gate Street."

"I thought Sung Kwen-li had been blind for three years."

"Truly, neighbor Wu, but the foreign surgeon has opened his eyes."

"Marvelous indeed are your words, friend Li, but how has Sung Kwen-li gotten the money for such a cure?"

"The foreign surgeon has a heart of pity and asks no fee; Scholar Sung needs to provide only the money for his food."

"But, neighbor Li, what makes the foreigner do such a thing?"

"Do you not know, friend Wu? He acts thus because he is a Jesus doctor."



To Eat and Sleep

There is a number of us creep
Into this world to eat and sleep,
And know no reason why we're born
But only to consume the corn,
Devour the cattle, flesh and fish
And leave behind—an empty dish.

And if our tombstones when we die
Ben't taught to flatter or to lie,
There's nothing better can be said
Than that he's eat up all his bread,
Drunk up his drink, and gone to bed.

— John Wesley.

The Prayer Calendar

BY HELEN BARRETT MONTGOMERY

If I could sit down to talk personally with each woman who reads these words I feel sure that I could make you realize the terrible earnestness with which I am asking each one to help increase the use of our daily prayer calendar, *The Book of Remembrance*. This year the calendar is to be somewhat changed in form, it is to be printed on inexpensive paper without ornamental cover so that we can afford to sell it at a merely nominal price.

I am longing so eagerly to have it in the hands and on the hearts of thousands of Baptist women. It can be if you who read this appeal will faithfully cooperate.

SOME NEW FEATURES

There is a wonderful cycle of prayer arranged for the whole month by Andrew Murray, a page for each day of meditation, instruction, insight such as only this master of prayer can give. At the bottom of each page are four blank lines on which to insert individual objects of prayer.

MISSIONARY BIRTHDAYS

The calendar of birthdays of missionaries is continued as last year with the names of the outgoing missionaries added, and a number of new objects of intercession in place of those prayers which were answered last year.

WHAT TO DO

Order a quantity of these prayer calendars, enough for every woman in your circle. Then in loving and persistent faith enroll her to use the same. See that the calendar is used at the monthly meetings, passing in review the names of those who have been prayed for during the month. Give copies of the little book to those whom you long to enlist with yourself in this best Service for the King.

The books will be ready early in November and can be ordered either singly or in quantities from the rooms in Boston or Chicago or the district Literature Bureaus.

PRAY THAT GOD WILL DOUBLE THE CIRCULATION OF THE BOOK OF REMEMBRANCE
THIS YEAR

Eager to Learn

The eagerness of the Chinese women to learn is pathetic beyond words! For four thousand years they have been shut out from every opportunity of mental advancement. The Principal of the school in Nanking writes:

"One of our little girls recently asked to go home and have her picture taken. She promptly showed me the result, which was a feminine family group of grandmother, mother and three or more aunts and six cousins. All had assumed an intelligent expression and were posing with open books in their hands. Our little girl was in reality the only member of the group who could read."

That picture stands for Chinese women today. Every woman in the nation wants to read, and our Mission Schools have more students than they can accommodate.

When we remember that teachers are more admired and revered in China than in any other nation of the earth, we can realize in some measure what is the importance of this unspeakably great thing called education for Christians in that country.

Acknowledgment from the Mothers of the Naha Kindergarten

About ten years ago Mrs. Thomson, whom we deeply love and respect, established a Zenrin (Neighborhood Improvement) Kindergarten on this Island. Ever since its beginning Mrs. Thomson has, with all her heart, planned to enlarge its influence. The pupils and graduates now number several hundreds. For a long time we have heard that Mrs. Thomson was planning to get money for land and a permanent building, in order that the kindergarten might be a greater benefit in the bringing up of our children. This gives great pleasure and gratitude to both teachers and children. According to the explanation of Mrs. Thomson we understand that the expense of the land and building is really met by the contributions, sent through the Woman's Foreign Mission Society, of many friends who know us because of her words. We, the mothers of the kindergarten's children, want to express here our most sincere thanks for your deep sympathy toward us.

A LETTER FROM JULIA STICKNEY COCHRANE

Pyapon, Burma, July 12, 1918.

SO many messages have come from the homeland since I changed my name and station that I am almost snowed under — a strange condition for the Tropics, you say. There are many things I should like the home friends to know about the work here in Pyapon.

The mighty Irrawaddy is to Burma what the Mississippi is to America. It empties into the sea by five widely separated outlets, forming four elongated deltas. The area between these channels is criss-crossed by tidal creeks, so that small steamers cannot only run up and down the rivers but across country as well!

Our station, Pyapon, twelve miles from the sea as one goes westward, is favored with daily steamer service from the east, west and north. Pyapon is the youngest of all our Burma mission stations. Mr. Cochrane came here in January, 1912, as the first resident missionary. The struggling outstation mission school then existing has increased to an enrollment of 134. Instead of the old bamboo-and-thatch building we now have a large permanent building for school and church, with an assembly hall, reading room and six classrooms, with a gymnasium attached. A permanent residence was built in 1912, so we are now well equipped for our educational work. Plans have been prepared for a greatly needed dormitory, and an attempt will be made to raise the necessary funds. This is to accommodate pupils from villages in this district, both Burmese and Karens, Christians and non-Christians. This will materially increase the attendance and afford a large opportunity for religious work.

I could profitably spend all my time in the school had I no other duties. As often as possible I am present at the opening devotional exercises, and during the day inspect the work in the classes, helping the teachers to more effective methods. The whole school forms in the lower part of the building, and led by the Head Master's cornet marches up to the assembly room, singing "Onward, Christian Soldiers"; the little tots taking the lead,

then the second grade, and so on up to the seventh, our highest. Although sixty per cent of the pupils are from non-Christian homes, nearly all join in the opening hymn; for these dusky children are as fond of music and as quick to learn as our white children in the homeland. Sometimes the whole school repeats a chapter or a psalm. Prayer by one of the teachers follows. The roll is then called, and the classes dismissed to their rooms. The last period of the morning session is given to Bible study. Fortunately we have a full staff of Christian teachers. Parents may refuse to listen to the gospel message, but their children are hearing it every day. A young China nan, formerly a pupil in this school, and a younger brother still with us, were baptized three Sundays ago. What they learned of Christianity in the school they seem to have been passing on to their father, a trader in town. The Burman pastor got after him, and he has come in with the sons, the three being baptized together. Forty per cent of the pupils are from Christian Karen homes. Some of these come into the church every year.

Besides my work in the school there is work in the homes in the town and nearby villages. A favorably situated house is chosen and permission (not always granted) asked to teach the children. When the white teacher appears children come from all directions, seeming almost to spring up from the ground. Soon they have learned a verse and are trying to sing in their own tongue, "Jesus loves me, this I know —," though they never did know it before! A Bible verse is given and a trifling prize offered to the one reciting it best. It is amusing to see the mothers, hitherto bitterly prejudiced against the very sound of Jesus' name, each urging her own to speak up and not be outdone. Thus many grown people are hearing of Jesus through the work done among the children.

In town are several vernacular schools taught by young Burman Buddhists. Some of these have given permission to their pupils to come to the school once a

week to learn to sing. This includes the memorizing of Christian songs and Bible verses. In some cases permission has been withdrawn because heathen parents have objected. My native Bible woman assists in this work. I am trying to visit all the homes represented in our school, class by class, the teacher of a given class accompanying me. Such attention and friendliness is appreciated, advertises the school and opens the way to opportunities, with larger blessing in the future, we hope and pray. In every home I speak of the purpose in founding our school, and often leave a tract bringing the gospel message.

The work in Pyapon is encouraging. I have here one of Miss Frederickson's Bible women working with me. She has a good deal of initiative, but it would be nearer ideal if I could have another woman working with her. That will come in time, I hope.

Our Chinese pastor, Ah Pau, has just been holding evangelistic services for the men of his race. Quite a number are attending services. Affectionately yours,

JULIA STICKNEY COCHRANE.

A "Door of Hope"

When we heard of the need of a chapel for the Door of Hope in Shanghai, we were eager to have Baptists take a share in building it as a memorial to Cornelia Bonnell, the Baptist girl who began this wonderful mission. With no Board behind her she had succeeded before she died in winning the complete confidence and cooperation of both the foreign residents and the Chinese officials, and the work for Chinese girl victims of commercialized vice is now a monument to her ability, courage and faith. In response to the call for this building \$2,000 has been given as a specific through this Society, and the friends of the Mission will be glad to read this letter telling what their gifts made possible:

The welcome gift of \$2,000 arrived safely. Thank you, and we praise God for it. Coming when it did, it enabled us to begin building about six weeks earlier than we otherwise could have done and we were so thankful that you cabled the money. I have recently had word from the gentleman who is superintending the

building for us, and he says it is getting on well and by now has the roof on. We hope it will be quite finished by October. We are so grateful, too, to hear through Mrs. Peabody that an added \$500 is to follow, all of which will be so good to have in putting the finishing touches to this memorial.

We shall have photographs taken of the memorial chapel, inside and outside, when quite finished, and shall send copies, to you or Mrs. Peabody, that you may see the building that your gifts have helped to give this work.

Please offer continued prayer that the glory of the Lord may be upon and within this house of prayer and that it may be the birthplace of many souls into the Kingdom of God. With our united warm thanks to you all, yours very sincerely,

(Mrs. A. G.) C. M. PARROTT,

Home Sec. and Treas. Door of Hope.

What Time Is It?

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet.
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start,
For the heart to be white and the steps to be
right,
And the hands to be weaving a garment of light.

IF YOU WERE A HEATHEN WOMAN

One of the five hundred million

Unwelcome at birth

Untaught in childhood

Unreverenced in wifehood

Uncherished in widowhood

Unprotected in old age

WHAT WOULD YOU ASK OF
THE CHRISTIAN WOMEN
OF AMERICA? — Philippians
4: 8.

"Girls is Girls" Even in Congo Land

SHE arrived on the verandah of our house one hot, stifling morning, a dirty little thing of six, dragging her father by the hand in a business-like manner. "What is it?" I asked.

"I have come," she replied.

"May I ask why?"

The father cleared his throat and commenced "Mama Mokili, this child give me no rest. She is continually crying 'Take me to Mama Mokili.'"

"Yes," chimed in the mite, "that's no lie."

The father continued. "Her mother is dead, and this infant wants to rule her aunts and cousins. But they object, so my life is not restful."

She was panting for fresh conquests, and when Yakusu was being discussed over the dried fish and plantain she had cried, "That's the place for me." So uncles, aunts and cousins joyfully consented to the little wretch accompanying her father to Yakusu, seventy miles away.

Immediately one girl flies to the girls' house with the news of the arrival, and the whole flock lines up, reds and blues and yellows and pinks and whites. Bometo maintains perfect self-possession. "I have come," she says. No sign of approval from the well-dressed crowd! Chilling superiority on the faces of the younger children, good-natured amusement on the part of the bigger girls! My heart went out to the motherless child and I said, "Come here. What is your name?"

"Bometo," says the imp.

"Do you want to come here to stay?"

"Yes, and I want to wear a frock like" — she considers the reds and blues and yellows, and decides on blue — "like this one;" and she stepped briskly forward and laid her hand on Miss Blue. Everyone began to smile.

"But you would cry to go home again."

"Not I," she asserted. "Father, you can go now."

And so it came to pass that Bometo was left on our hands. She was much in request; and the fairy tales she told would fill a book. One day she took the small Hannah and Marjory into the playground. They emerged minus eyelashes, eyebrows

and most of their hair. She had rubbed some red dye into their finger nails and chalked various devices on their legs and arms.

The rest of that day was gloomy for Bometo.

Another day she stopped Mr. Mill in the path, and said, "S'il vous plait, I would like to be examined for sleep-sickness: I think all the girls should be examined." Once when reproved by Neli she howled dismally and the white man called out. Bometo stopped quite suddenly, and then decided that she would appeal. So she went and stood before him.

"Whiteman, s'il vous plait" (this, her one French phrase, she never by any chance omits), "s'il vous plait, all these girls unite to tease me. See them" — and she waves her hand with a broad, sweeping movement, "they are my enemies, and I shall die of grief and anxiety."

"I am not your enemy," says Neli.

"Nor I," said Mariette, and girl after girl protests.

Bometo waited until the chorus was finished and then admitted that her words applied to one only, and "that one knows who is meant without being named," she added, with a severe look towards Elisabetha. "She cursed me," she said solemnly.

"What do you mean?" I demanded.

"She said my eyes were big."

Bometo is very stagey. A favourite game with her is "Who am I?" and she generally manages to make her audience half mad with glee over her imitations of different people. She will arrive in their midst with the stride of an athlete, give a breezy laugh, and demand. "Who am I?" "Neli" they all shout. Miriam is a demure, prim and proper young person, and Bometo excels in this character.

Of course these theatricals are strictly private, but it so happened that I chose the moment when I was the answer to "Who am I?" So long as the fun is good-natured there is no interference, and Bometo knows how much her audience can bear. She is a child of nature, not of grace, though a means of grace to me.

— E. R. M., Upper Congo.

SOME TITHING EXPERIENCES

Taken from Real Life

TITHING EVERY BIT

I am the mother of a family, and such a busy housewife that I never care to handle the finances of the family. My husband earned a moderate salary, and we had to be very economical. I did not have any allowance or income of my own, and, knowing the difficulty of "making ends meet," I never asked for money except for things really necessary, though I was never refused if my husband had it to give. I was quite satisfied until one Sunday morning when I heard a sermon on "Tithing," which convinced me that tithing is God's plan for financing His work. The idea gripped me, and from that time I wanted very much to take God really at His word and try His system. I knew my husband would say it was impossible, and it looked that way to me, too. After worrying about it a long time, I went to the Lord with a vow *that I would henceforth tithe every bit of money that passed through my hands*, though I knew it meant sacrifice. The moment I made that vow, I had the assurance of the Lord's help.

For two years I tithed my small sums and prayed. One day my husband asked what we had better give in the benevolence collection of the church. I told him to give whatever he desired, and that I had my contribution ready, as I believed everyone should "lay by in store a definite proportion." After this presentation of my idea, I was amazed when he said, "Well, we will try your plan for a year and see how it works." There! I had been praying for that very thing, and when God gave it to me I was astonished!

This was about seven years ago, and my plan is still working. My husband is now as enthusiastic a tither as I am. We always have money in the Lord's Box and this precious box has helped bring us close to the Master. My son caught the spirit and voluntarily started out to tithe when he was thirteen years old and doing odd jobs for money. My youngest son has his first job as paper carrier and puts aside a tenth every week. Our boys never

call on us for church, Sunday school or benevolences. O you women of little faith, step out on the ocean of his promises and walk bravely to Him, for He is able to do exceeding abundantly above all we ask or think.

TITHING EVERY TENTH EGG

A farmer's wife whose "pin money" consisted entirely of eggs, decided that, to be fair with the Lord, she ought to tithe her eggs. She began by taking out every tenth egg; these she sold, and with that money she was able to pay for the support of a Bible woman in India. One day her husband, learning of her charge, asked her whence came the money for it. She told him her plan.

"Well, mother," he said, "if this is good for you, I think it is good for us all." Now not only the father, but each of the children honors the Lord by giving Him the first fruits of all the increase. Are they the poorer? No. The Lord certainly has verified his promise to them, namely, "I will open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

"AND WE DID IT!"

"So that finishes our budget for next year, wife. I think we may congratulate ourselves on fitting things in so well. We shan't have much margin, but there's a little."

As my husband spoke, he lifted the closely written sheet of paper over which we had been working the whole evening, and started to read aloud the items: "House rent, food, clothing, fuel, amusements, books, automobile expenses, church, and charity." Yes, there *was* that last item. We had set aside for it about as much as we would pay for two new automobile tires.

Something in the tone of my husband's voice, as he read the last words and laid the paper down, made me glance up into his face. A half-startled look was there.

"My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we're planning to give to church and charities. I never saw the figures that way before."

I glanced over the list. We *had* made such appropriations never thinking of the absurd disproportion. For the truth is, we were both interested in our church and in the needs of other people, and we honestly had thought we were giving all we could.

"What are we going to do about it?" he continued. "We've got to fix up that thing right away."

"We can cut the clothing item," I answered. "You remember it includes a fur coat for me. Cut that out and we'll give the money to the church benevolences."

"Really, little woman, can you give up that fur coat?"

I nodded "Umhm," though I didn't want to.

"What sort of Christian do you think I am, to prefer a fur coat for myself to helping other folks—when once the thing's been put up to me like this?"

He mused a moment. "Well, really now, I don't need those fancy accessories for the machine. The old car'll go without them. They were chiefly to pamper

my pride, anyway. We'll cut those out, and transfer the credit to charity."

And so we went through the list, eliminating here and there expensive trifles we had thought we could never do without. After a half-hour's work, the sum set aside for church and charity amounted to a little more than one-tenth of our income.

"Now that's something like," John murmured. "That'll do for a starter. A tenth is the least we can do. Still it seems kind of a heathenish little bit, but we're learning."

I smiled up into his earnest face. I knew it wasn't going to be easy for us to "carry on" when it came to tithing, but I was determined as he to see the thing through. And *we did it!*

Now we have literally "grown up" as supporters of the enterprises of our church, and are no longer children, giving on impulse. We weigh one claim against another so as to be sure not to waste our little hoard. Each year we give a definite proportion of our income. A tenth? It was that at first, but now—well, with a tenth we just couldn't do all the things that had to be done. So we have been making it more, until now it is—but I shan't tell you that. Try the scheme for yourself and find out how much you will be giving five years from now.

WE ARE DOING OUR SHARE

"All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered, cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their undeveloped resources, their womanhood."

—Professor Ross, of the University of Wisconsin.

"The potential liberation of the women of China is one of the greatest facts in contemporary history, the import of which is beyond human estimation."

—Arthur H. Smith.

IN A GLORIOUS ENTERPRISE

WE HAVE SUFFERED SOMETHING FROM THE WAR
ARE WE READY FOR THE SACRIFICES OF PEACE?

THE ANNUAL DAY OF PRAYER

Mobilizing for Prayer

Friday, January 10th, is appointed by the Federation of Women's Foreign Missionary Societies as the Annual Day of Prayer. Ours is an impossible task except that He has promised to give wisdom and power. He, the King of kings, invites us to meet and confer with Him. This is the appointed day. He will be present at the meeting places. Who will come? Those who come in the Spirit will receive great blessing and strength. Unfortunately the meeting will not always be for prayer but will merely furnish an opportunity for addresses. We wonder what would happen if women should come in great numbers to meet their Lord and Saviour and should spend the entire day with Him, asking of Him and listening for His answer. Is it not possible so to present the call for this day of united prayer by women of all denominations that we may have overflowing churches, glowing hearts and a wave of prayer reaching to the very center of Divine power?

We have been asked to suggest some of the great outstanding needs for which we should unite in prayer.

First Hour. For our enemies, that they may be brought to see and abhor their sin in making and conducting this war. For ourselves, that while we think and act with absolute justice we may not hate. For our Allies, with thanksgiving to God that He has called all these nations to work for the freedom of enslaved peoples, and that our neighbors in the Orient—China, India, Japan, Africa, the Philippine Islands—have united on the right side. Thanksgiving

that the Holy Land has been released from the unholy hands of the Turks.

Second Hour. For women workers in the Orient. For our union colleges and medical schools: Vellore school which opened August 20th, Madras College, Ginling, Pekin college and medical school, and the greatly needed medical school for Shanghai.

(Note: See outline of book and Chapter VI, Women Workers of the Orient.)

Third Hour. For South America and Mexico, our nearest neighbors.

Fourth Hour. For Africa and the Near East: Egypt, Persia, Arabia, Turkey and Syria, with special thought for Moslems who are to be so deeply affected by changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians they have chosen in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour. For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women.

It is suggested that the General Boards of Foreign Missions be invited to unite with us in this Day of Prayer, and that the evening of the day be devoted to prayer for the great work of these Boards, in which men and women unite.

Information may be secured from the missionary magazines, and from the many leaflets and books published by Missionary Societies and by the World Alliance for International Friendship. This outline with further suggestions may be obtained from your Woman's Board, 10 cents per dozen, \$1 per hundred.

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

Our December Chat

How time flies! Can you realize that this is the last month of the third quarter of our financial year? It is really true, and our chief business this month should be to see to it that, in every one of our churches, three fourths of the apportionment is raised and paid in by the twentieth of the month. This means that we shall

put justice before mercy, or in other words bring our obligations to the denomination up to date before we make our Christmas presents.

The National Committee of the Laymen are as deeply interested as are the societies, and every possible influence will be brought to bear to accomplish this much-desired end. Just here is one of the places where the renewed devotion that came to us in

Christian Enlistment Week should show itself in practical results. Our money is ourselves, our effort and energy coined; and when we give ourselves to our Lord, the gift includes our money too, and surely we should be as prompt in meeting our obligations to God as we would be in business operations with earthly friends.

The women can help greatly in this matter. Perhaps we recognize more clearly than our men do how extremely important are prompt quarterly payments. In the last three years before our women's apportionments were united with those of the two general societies we were making good progress in this direction. Now let us try harder than ever before to persuade every one of our churches to bring in three quarters of its entire apportionment before the twentieth of this month. It is not for ourselves alone that we are working now. It is for the entire denomination. The Layman's Committee are looking to us for help. Let us show ourselves a strong and able force for denominational welfare.

Good Work in the Seattle Association

A few months ago Miss E. L. Swartz was appointed Superintendent of Literature in the missionary circle of the Tremont Street Baptist Church in Seattle, to which she belongs. This included being club manager for MISSIONS.

If every club manager could do what this earnest and executive woman has done, MISSIONS' list of subscribers would blossom like the rose. A letter recently received from the Coast states some of the things accomplished.

The first step was to secure the appointing of a committee to help secure subscribers. The Church gladly did this, and then the club manager stated that the goal was for fifty subscribers, for, as she explained to the committee, a church of almost five hundred members ought to have more than seventeen subscribers, and she had been encouraged by reading in the April number of MISSIONS that a circle in California had a campaign for new subscribers and increased their list 400 per cent. This committee decided that if one church could do it they could; and by a

systematic visitation they soon reached their first goal, of fifty subscribers, and then worked for sixty-eight, which gave them their 400 per cent of increase.

After the figure had been raised to sixty-eight it was found that a member had subscribed for MISSIONS late last fall while in California, and that this subscription had been left unrecorded, so that this gave the list eighteen instead of seventeen and demanded that if the 400 per cent increase was reached that there should be seventy-two subscriptions. This goal has already been reached.

Isn't that an encouraging record — and why cannot the question which these earnest women in Seattle asked be asked all over the country? If one church can increase its subscription list 400 per cent surely others can.

Miss Swartz has recently been appointed as associational secretary for the Seattle Association and I am looking to see a big increase in the number of copies of MISSIONS subscribed for through that whole association.

The secretary has already planned to have ten or twelve captains who will each take ten other women in the church and get them to read ten different missionary leaflets in a leaflet campaign.

Good Plans for Reading Contest

A letter from Mrs. J. A. Lapham of Iowa brings the encouraging news of the continued success of the reading contest so faithfully carried on in that State. Over three thousand women were registered as readers and about the same number of World Wide Guild Girls — which shows that the girls are outstripping their mothers.

There are five district superintendents who promote the reading contest. Each one has charge of from three to five associations; and appoints in each association some one to look after the contest in that association and to report to her district superintendent. The district superintendents in turn report to the State organization.

Steady and systematic promotion of Missionary reading will inevitably raise the standard of Missionary giving.

❖ THE WORLD WIDE GUILD ❖

A PRAYER

Eternal God, who hast formed us, and designed us for companionship with Thee; who hast called us to walk with Thee and be not afraid; forgive us, we pray Thee, if craven fear, unworthy thought, or hidden sin has prompted us to hide from Thee. Remove the suspicion that regards Thy service as an intrusion on our time and an interference with our daily task. Show to us the life that serves Thee in the quiet discharge of each day's duty, that ennobles all our toil by doing it as unto Thee. We ask Thee not to lift us out of life, but to prove Thy power within it; not for tasks more suited to our strength, but for strength more suited to our tasks. Give to us the vision that moves, the strength that endures, the grace of Jesus Christ who wore our flesh like a monarch's robe and walked our earthly life like a Conqueror in triumph. Amen.

W. E. ORCHARD.

MERRY CHRISTMAS!

What if it is a warm Indian summer day? I can think two months ahead and wish every W. W. G. member a Merry Christmas, and I purposely chose this Prayer because I want every one of you to think about it, and then make it your very own. Perhaps at Christmas time we think more about the human personality of Christ than at other times. "He came down to earth from heaven" that He might show us how to wear "our flesh like a monarch's robe and walk our earthly life like a Conqueror in triumph." May the dear Master help us all so to glorify every day of our life, whether it be spent in school, in an office, at home, or on some mission field. Only thus can we be ready Worth While Girls.

*Faithfully Yours,
Alice J. Foster.*

Good News!

Here's a glad surprise, girls! The W. W. G. Commission was so enthusiastic over Miss

Applegarth's Program, "Maid of all Work," that they voted to have the Foreign Society print it, and it will be ready long before you receive this. Let the orders fly to me, or to Chicago, or to your own District Literature Bureau.

A. J. N.

Did You Ask for These?

Well, if you didn't, somebody else did, and so we have a small collection of songs, cheers, and yells printed, which will be fine for Guild Rallies and Conferences. Indeed, most of these have been contributed by some of our clever girls who have used them in their own city or state conferences. They're full of "pep," so put your order in early.

Still another! The Questionnaire has been revised and reprinted, and now it is strictly up to date, and gives some additional information you will be glad to have.

One thing more! A few additional helps, especially in suggestions for the music, have been prepared by Mrs. George Swift for "The Wayside Piper," which will be inserted as a "flyer" in every copy of the Piper. This will make its presentation much easier for many chapters who have not had Mrs. Swift's musical training. Send for all of these to the Executive Secretary or to the Publication Departments of either Society.

* * *

Did you see Miss Applegarth's Program, "Maid of all Work," in October Missions, pages 765-766? What would we do without Missions? What are you doing to get new subscribers? Why not give a year's subscription for a Christmas present?

* * *

How many of you are planning to have a real practical share in the Christmas celebration of our city Mission Sunday schools? Let us all help our city missionaries give our little brothers and sisters who live in the Italian, Polish, Hungarian or other foreign sections of our large cities, the kind of Christmas that would best please the Lord Jesus.

* * *

Here's a suggestion for our soldier boys in camps! Make up a batch of cookies, or old-fashioned molasses taffy, or peanut or cocoanut crisp, and fill an attractive box, an individual

box, putting inside a verse of Scripture and some snappy item of missionary news culled from Missions or anywhere. Don't jeer at the missionary item suggestion, for one of our W. W. G. Presidents in a western state had a letter from her brother in camp who received such a box, and he wrote home, "I can't tell you how much good that Bible verse did me, nor how good it was to get that missionary news." Do it, girls, and Do-It-Now!

Award for the Essay Contest

You couldn't guess in twenty "tries," so I'll tell you right away. The World Wide Guild Commission voted to send the girl whose Essay wins the National Prize, to the Summer School of Missions which is nearest her home town. It may be Northfield, or Silver Bay, or Winona, or any of the far West Conferences. It all depends upon who that girl will be, and where she lives, but did you ever hear of a more wonderful award? If I were one of you eligible girls I would get busy in a hurry and work for such a treat. Just think! Ten days or two weeks at one of those wonderful Missionary Conferences with all your expenses paid! Who wouldn't grind for such an opportunity? If you do not know about it, write to me at once for particulars.

Our First Guild Report from Tokyo, Japan

Mrs. William Axling has sent this report of her Guild Chapter, and I am so proud of it that I want to share it with all of you. She says many of the girls are not yet Christians, but two were baptized in March. They are students, teachers, and stenographers, and use English almost entirely. The reports were compiled by the secretaries and treasurers themselves. Aren't they great, and isn't it worth while to have even a little share in helping such girls to know our Saviour?

First Annual Report of the World Wide Guild of Misaki Tabernacle

Tokyo, Japan, July 1st, 1918.

The members of the two divisions of our Young Women's English Bible Class were organized into a World Wide Guild in December, 1916. At the end of one year we changed our rules and chose two treasurers and two secretaries, one from each division of the Bible Class, and also a vice-president. The following young women are our officers at present:
President—Miss Ryo Umeda.
Vice-president—Mrs. Nobu Kagaya.
(Mrs. Kagaya is our former treasurer, Miss Yoshida, who was married in December, 1917, and baptized last March.)
Secretaries—Miss Kiku Fukushima, Miss Asa Kondo.

Treasurers—Miss Sada Osawa, Miss Tome Akima.

Our one standing committee is the flower committee, the members of which visit the sick and take flowers and some comforting Bible message to them.

Since our organization we have continued our Bible Class meetings Sunday mornings from nine to ten. We have our opening exercises together, and each division its own study period. The first division is taught by Miss Anderson, entirely in English. The second division teacher is Mrs. Axling, and explanations and translations of difficult parts are given in Japanese when necessary. Each Sunday we take our collection and use the money in many ways, such as to buy flowers to take to sick persons, or to give to poor people, or to send to the Bible Society. We also gave ten yen (yen equals 50 cents) to help furnish the Young Women's room of this Tabernacle, so it can be used daily as a rest and study room by the young women who come here to the afternoon and evening English schools.

We have also had monthly meetings on Sunday afternoons, either at Mrs. Axling's home or at the Tabernacle. We have studied the Life of Judson, in Japanese, during the past year. This study is just finished and we are now going to find another interesting and helpful book which we shall study from September. A committee has been appointed to choose this book and make programs for our next year's meetings.

ASA KONDO, KIKU FUKUSHIMA, *Secretaries.*

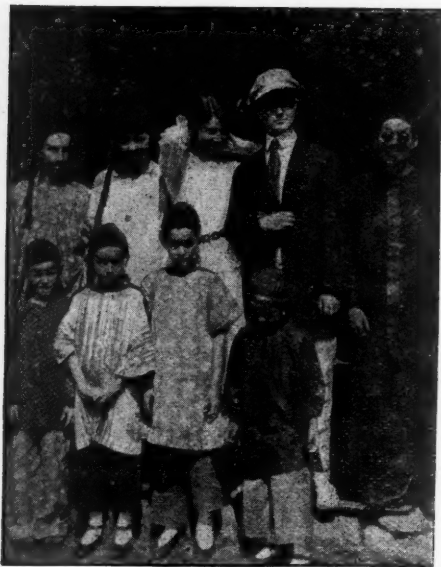
First Annual Report of the Treasurer

Collections from July, 1917, to July 10, 1918		\$22.44
Expended		
1917		
July 8	To Church Women's Society	\$1.41
Sept. 30	Storm sufferers for children's dresses	3.00
Dec. 2	" Flower Com. for Miss Nagao	.50
Dec. 9	" S. S. Christmas Expenses	2.50
Dec. 16	" Flower Com. for Mr. Nakajima	.50
1918		
Feb. 10	" Flower Com., fruit for Mr. Suzuki	1.00
Mar. 17	" W. W. G. refreshments	.60
Apr. 21	" Furnishings Y. Women's Room	10.00
May 12	" Flower Com. for Mr. Sasaki	.20
May 19	" W. W. G. refreshments	.40
July 10	Cash on hand	2.33
		<hr/>
		\$22.44 \$22.44

Our first treasurer did not render a detailed report from December, 1916, to July, 1917, but collections were taken every Sunday morning during that time. At Christmas, 1916, three yen was given to the Bible Society to aid in its plan to give every inmate of the prisons in Japan a Bible for a Christmas gift. The Bibles cost 25 sen each, so our three yen furnished Christmas gifts for twelve prisoners. This was the first missionary work of our W. W. G. Later in the winter five yen was contributed

toward the support of the pastor of the Tabernacle Church (called in Japanese "The Central Baptist Church") which had just become independent of mission support. The rest of the funds collected during the first six months were used in the work of the flower committee, as there were many sick among our congregation that winter. A small balance was in hand July 1st, 1917, from which time we render the detailed account on the previous page.

SADA OSAWA, TOME AKIMA, *Treasurers.*



Cast of "A Stitch in Time," Miss Applegarth's new play, given by the W. W. G. of Derby, Kansas. "Polly" is Miss Olive Russell, the efficient State Secretary-Director for Kansas.

THE CHILDREN'S WORLD CRUSADE

Christmas secrets are already darting around trying to evade the curious, but I have caught

one that I am going to whisper to every Herald and Crusader that I have in my heart. On Christmas morning you are going to find a lovely story, "Discovering Princesses," with your gifts. It will be sent with the good wishes of the Officers of the Woman's American Home Mission Society and the Woman's American Baptist Foreign Mission Society. Those names are so long and sound so formal that we might at first think that we shouldn't care to get acquainted with them. But that would be a great mistake, for they are the nicest people in the world; so nice, in fact, that they thought of this surprise for you, and better still, they thought of the Children's World Crusade and started it. After

you have read the story, you will wish to start out on quest for Princesses yourselves, and you will surely find some. Tell me about the first one you find, will you? My address is 200 Bryant Street, Buffalo, N. Y.

Glenville, W. Va., has the distinction of being the first to promote a Crusader Company into a Junior chapter of the World

Our First Wide Guild. One year with the **Graduation Children's World Crusade** gave them the vital interest in the work and its needs that held them to it after they had outgrown the younger organization. That is exactly what we knew would happen. Long live the Children's World Crusade to feed the Church societies with vigor and enthusiasm. As these girls advanced to the World Wide Guild, another group took their places, so that we still have a Crusader Company in that church. In other places, Heralds are graduating into Crusader Companies and Jewels into Herald Bands. We have every right to the title of "A Progressive Organization."

Has it ever occurred to you, as a Leader, that almost everything in the room where your meeting is held is observed by

Indirect the children of the Company or **Enlightening** Band? Have you ever put up a new card or picture, and, without calling attention to it, noticed how long it takes the children to fasten their attention on it? Nothing escapes them, and for that reason it is worth while to give them something of value on which to concentrate. Try putting up a picture of some great Missionary, or on a card, decorated simply, copy a text that children can understand such as,

"Ye are my friends if ye do whatsoever I command you."

—*Jesus Christ.*

or,

"My strength is as the strength of ten
Because my heart is pure."

—*Sir Galahad.*

These silent messages will not be lost, and a mind stored with such treasures will have no room for sordid and selfish thoughts.

It has been decided by the highest authorities that such Knights and Ladies of the Order of the Children's World Crusade as have

C. W. C. completed one year of active service shall be entitled to a distinctive mark of honor. The emblem shall be a bar of red braid (for Crusaders, blue braid for Heralds) one quarter of an inch wide, and two inches long, to be worn on the left sleeve of the coat. For two years of service, two bars, and for three years, three bars.

MARY L. NOBLE.]

AND A LITTLE CHILD SHALL LEAD THEM



This is a little grandson of Dr. Saillens of France, who was with us for some weeks this year. And opposite is the proud father of another grandchild, Pastor Blocher of Paris, with the baby in his arms. "Vive la France!"



PHILIP SIDNEY ADAMS, SON OF REV. AND MRS. ARTHUR S. ADAMS, OF HOPO, CHINA
A PRETTY FINE MISSION BABY, WITH HIS NURSE



**748,017 CHRISTMAS WISHES
FOR
748,017 BAPTIST WOMEN**

A Wish for Every Baptist Woman. Search your hearts, O Women, and learn what the great desire of your heart is. This, then, is my Christmas wish for you, that that desire may be granted; but, oh! how I trust in the searching you will discover your heart's desire is an intense longing for the Christmas message and a determination to carry the Christmas message to others.

"Glory to God in the Highest and on earth peace, good will toward men."

ANNA S. NUVEEN.

A Christmas Wish for our Missionaries

My Christmas wish for you is that you may have joy in your service for the King.

As you look back through the centuries to the little babe of Bethlehem, as you think of the joy in the heart of Mary as she looked into the face of the Christ child, as you remember the joyous message of the angel to the humble shepherd, "Fear not, for behold I bring you good tidings of great joy," as you recall the search of the wise men from the East that "when they saw the star they rejoiced with exceeding joy," may your heart be filled with joy as you go in and out among the people bearing the message of a victorious Christ

and loving Saviour, who is able, above all others, to bring abiding happiness and peace into the lives of men.

KATHERINE S. WESTFALL.

My Christmas Wish for Our Field

Over our field stretches God's Service Flag. He flung it out above Bethlehem when His Son was born and thirty-three years later the Star was turned to gold at Calvary. Constrained by the love of Christ we are striving to put this holy Service Flag in every home.

My Christmas Wish is that this word may go up from our missionaries and from us who are holding the lines,—"Our Father, on this Birthday of Thy Son we humbly lay at Thy feet a Nation of Twice-born Souls."

LOUELLA P. FORD.

A Christmas Book-Shelf

The Birds' Christmas Carol. Kate Douglas Wiggin.

A Golden Wedding. Ruth McEnery Stuart.

A Christmas Carol. Charles Dickens.

On Christmas Day in the Morning. Grace Richmond.

Why the Chimes Rang. R. M. Alden.

The Fir Tree. Hans Christian Andersen.

The First Christmas. Matthew, Chapters I and II. Luke, Chapter II.



CHRISTMAS EVERYWHERE

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright!

THE CHRISTMAS SEASON AT THE BETHEL

"What will you have for your Christmas dinner today?" I inquired of the thirteen-year-old Italian girl who came to The Bethel on Christmas morning.

Julia hung her head in embarrassment as she replied, "Macaroni."

"Just macaroni, nothing else?" I asked.

Julia nodded assent.

"Come with me," I said, leading the way to a room where were stored several boxes of groceries contributed by one of our churches to provide a happier Christmas in some of our foreign homes near The Bethel. I proceeded to pack a basket with canned goods, bread, a small sack of flour, sugar and coffee, when she spied a bag of brown beans.

"Please, Miss Clyde," she pleaded, "you keep the coffee and give me some of those brown beans. I like better beans in the macaroni."

As I complied with her request I tried to picture the happy Italian family enjoying their Christmas dinner. Father, mother and six children live in a boathouse which has been lifted over the dikes near the mouth of the Kaw River and propped up on stilts in a corner between two railroad embankments under the shadow of the inter-city viaduct.

After Julia had gone I filled another basket, taking care not to forget the beans this time, as I was bound for the home of a Mexican family who live in two attic rooms across the street from The Bethel. Several loud knocks upon a battered door at the

side of the house were rewarded in a few minutes by a fumbling with bolts inside. When the door opened a gloomy-faced little Mexican woman was revealed. As I handed her the basket of provisions with appropriate greetings, the expression of gloom was displaced first with one of blank interrogation and then, as my explanation proceeded, with gratitude and delight. I followed her up the narrow, rickety stairway to the ill-lighted living room. Here I found her husband, an intelligent young man, lying on the bed. Afflicted with tuberculosis, yet ambitious to provide for his wife and two small daughters, he had exposed himself during inclement weather with the result that he was forced to spend his Christmas holiday in bed. Eighteen-months-old Josephine, sitting upon the bed at her father's feet, laughed and cooed at me, showing rows of white teeth, framed with a besmeared countenance, the result of having crept upon a seldom-swept floor. The mother's self-respect and interest in her home were revived by the visit of the missionary to such an extent that she washed the baby's face, smoothed its hair and replaced its soiled, ragged clothing with half-washed garments dried over the cook stove. After a few playful words with five-year-old Marie, a member of our kindergarten class, I hurried on to visit an Irish family.

Laden with another basketful of groceries I knocked at the door of a dilapidated cottage. A slender woman, with traces of



Christmas where children are hopeful and gay,
 Christmas where old men are patient and gray,
 Christmas where peace like a dove in his flight
 Broods o'er brave me in the thick of the fight;
 Everywhere, everywhere, Christmas tonight!

tears in her eyes, responded. The Christmas holiday at home with a drinking husband and five boisterous children proved not a pleasant diversion from the routine of the packing house where she is employed. It only brought to her mind more vividly the futility of her struggle against poverty. The prospect, however, of an appetizing change in the bill of fare for a day brightened her face and proved a material testimony to the fact that "somebody cares."



CHRISTMAS TOYS MADE BY THE BOYS AT AIKEN INSTITUTE

The next call was made at a Croatian home from which father, mother and seven children are regular attendants at The Bethel. They had received their basket the evening before and were enjoying their Christmas dinner when I stopped to exchange the season's greetings. The orderly kitchen, though poorly furnished, the spotlessly scrubbed floor, the polished stove, the cleanly-attired children, and the happy faces of the parents bore eloquent testimony to the fact that five years of missionary effort expended upon them had

not been in vain. Visits to still other Croatian families revealing similar respect for the day, gratitude for its blessings and cordiality toward the missionary were convincing arguments for continued tireless labors with this substantial Slavic race.

Lucy K. Russell, Nathana Clyde.

Christmas at Aiken Institute

Owing to the high prices and many other discouraging conditions, there was an unexpressed fear in the hearts of the workers that Christmas festivities, which mean so much to our folk, could not be carried out as usual. But God put it into the hearts of so many people and organizations to remember our field that, while nothing of a lavish nature was indulged in, there still was no marked retrenchment along these lines. A plain Christmas dinner was served some four hundred fathers, mothers and children. We emphasize the bringing of many families together rather than the sending of baskets to a few. Aside from this dinner every one attending the institute received a box of candy and a small gift nicely done up in white and tied with Christmas colors. No one can measure the effect of this to a people, most of whom know nothing about the finer phases of life.

The giving spirit was also cultivated. We have on file a letter from a little boy, at one time a member of our clubs, but who for two months has been confined to his bed through paralysis. The boys of the Sunday-school class visited him, bringing gifts from the class and institute that filled his heart with joy. The letter is overflowing with gratitude to them and



For the Christ child who comes is the Master of all;
 No palace too great and no cottage too small,
 The angels who welcome him sing from the height,
 In the "City of David," a king in his might;
 Everywhere, everywhere, Christmas tonight!

to God, whom he has learned to know and love. Another letter is from a wayward girl, now in one of the homes of the Juvenile court. The girls of her Sunday-school class and the institute sent her many tokens of their kindly interest and love, to which she responded in deepest gratitude. Still another letter from a little boy who had no hope of being remembered by any one, as he and his mother were forced to go into the country to a poor grandfather after being deserted by his own father. In answer to a touching letter from his mother telling how earnestly Robert was praying that God would remember them this Christmas, a box was sent from the institute that brought joy and thanksgiving into what otherwise would have been a sad day for them. Letters from both of them have been received not only thanking us for the gifts, but also breathing childlike faith in God, who answered their prayers.

May A. Morey.

With the Chinese

IN THE OAKLAND KINDERGARTEN

On the afternoon of December 17, our two schoolrooms presented a gorgeous sight, for it was Christmas! Yes, Santa had hurried to get around with his bag and baggage before the closing exercises of our school to make sure that he had all the names on his books. Sure enough when the doors were opened there was the beautiful tree with its sparkling decorations and the piano, cupboard and table heaped with steam engines, dollies, books and toys.

In a few moments the rooms were filled almost to overflowing with 100 children,

about 25 women, each with a baby, and fully 50 American friends, the largest number we have ever had.

One little snowflake exercise was most attractive. Ten little girls scattered tiny paper snowflakes while singing and reciting, giving a real snow-storm effect. But the last number on the program brought down the house, when eight little boys marched in, dressed like soldier boys, followed by eight little Red Cross nurses. The soldiers gave a little drill and then removing their caps, sat down to rest while the nurses sang of what they were ready to do. After tying bandages on the boys, and helping them to their feet, they marched off two by two singing "Tipperary." The audience actually shouted.

Jennie June Egli.

With the Spanish-Speaking in Porto Rico

Ponce. Our Christmas work and celebrations are very different from what they



GROUP REPRESENTING FARMERS IN THE CHRISTMAS PROGRAM IN MEXICO CITY

are at home. The weather is so much more suggestive of Fourth of July than



Then let every heart keep its Christmas within,
 Christ's pity for sorrow, Christ's hatred of sin,
 Christ's care for the weakest, Christ's courage for right,
 Christ's dread of the darkness, Christ's love of the light;
 Everywhere, everywhere, Christmas tonight!

of frost and icicles and sleigh bells and creaking snow and similar Christmasy things. Then too we never give presents to our people. Practically all the evangelical workers agree that it is best. Instead we try to make the children feel that they are giving something to their parents and friends of the church, by taking part in the Christmas entertainment and doing well what they are told to do. The entertainment is entirely religious. It is practically a sermon by the children.

Laura K. Dresser.

With the Negroes

AT BENEDICT COLLEGE

A Merry Christmas I hope you have! Wouldn't you like to hear about ours? I will give you just a peep into one of the happiest hours of the day, our Christmas caroling.

About four o'clock in the afternoon, I took some of the Y. W. C. A. girls, who weren't fortunate enough to go home, around to the Old Folk's Home.

When we suddenly slipped in and began to sing "Joy to the World," I wish you might have seen the dark faces of those little old women brighten. The colored folk love music, and as we finished those carols so appropriate for the Christmas season, and drifted into some of the "spirituals," one little woman swayed back and forth to the rhythm of an old song which seemed to take her back to the old days of slavery. We quietly stole away, after leaving with our Christmas greetings small packages of fruit, cake and candies. Our next stopping place was at the bedside of a blind man. Indeed we were glad to

have left some Christmas warmth there, for the wind whistled through the cracks of the tiny cabin where he lives. We went from house to house where we knew there were "shut ins." Those who heard the songs were made happy, but I wonder if they were happier on Christmas Day than the carolers who sang to them.

The Y. M. C. A., Y. W. C. A. and other students took up a collection of thirty-eight dollars for repairing the Old Folk's Home and making it warmer.

Julia I. Rogers.

With the Italians

IN EDWARDSVILLE, PENNSYLVANIA

An "empty stocking" was sent to me from a local orphans' home, and I suggested to the children that they help me fill it. I explained to them that Christmas meant giving, more than receiving. They became enthusiastic at once, and the little stocking was soon filled with coin and sent to help make Christmas happy for the little orphans.

Blodwen M. Jones.

IN NEW HAVEN, CONNECTICUT

The most important part of our service was giving to Armenia. What an expectant time it was for all of us, for we had been planning and praying that we might give \$25. One of our teachers is an Armenian, and it was very impressive to have her dressed in native costume to represent Armenia. "The Spirit of Good Will" was taken by one of the other teachers dressed to represent America. The various departments were called by her to make their offerings to Armenia. Would we



So the stars of the midnight which compass us round
 Shall see a strange glory and hear a sweet sound,
 And cry, "Look! the earth is aflame with delight
 O sons of the morning, rejoice at the sight!"
 Everywhere, everywhere, Christmas tonight!

— Phillips Brooks.

have our \$25? When the announcement was made that we had \$31 there was silence for a second and then such a happy applause.

Charlotte French.

only the tree lighted with electricity but the church as well.

On Christmas morning the *Dora* came in bringing mail from the States. After the tree had been placed in the assembly



EIGHT NATIONALITIES IN THE CHRISTMAS PROGRAM AT BINGHAMTON, N. Y.

With the Indians

AT KODIAK BAPTIST ORPHANAGE, ALASKA

Through the courtesy of the chief of the radio station, we were able to have not

room the large boys went after the mail. While they were gone the dinner was prepared and the gifts put on and around the tree. The packages were not so large or numerous as in former years, owing to



the fact that with the exception of some books from Hartford, Connecticut, no Christmas boxes were received in time. The packages were made up of things which came too late last year, and of left-overs from previous years.

George A. Learn.

AT BACONE, OKLAHOMA

There have been so many things to do that there has not been one day of vacation for one of us. In fact, mothers of from sixty to sixty-five children do not usually have many vacation days, with the Christmas program and songs to practice, donation boxes and barrels to

open and sort, presents to label, tree to dress, all the goodies for the Christmas dinner to prepare, parties to plan, hikes to chaperon, in order that the children may have a happy Christmas time. Really it was a happy time, for kind friends were thoughtful to send presents for each child and money to buy nuts, apples and candy. Even dollies with hair adorned the Christmas tree to the delight of all the little girls, and baby John reached his fat, chubby hands for one too, but alas! there were not enough for the little boys. They had a "goose on wheels" which roused their curiosity and satisfied their boyish delight.

Luella Randall.

THE BAPTIST MISSIONARY TRAINING SCHOOL

The friends of the Training School will be coming this way with gifts of loving thought and prayer during the Christmas season. Your offerings will help us all to sing with glad hearts the carols in this school home, instead of with the family circle in our real homes.

The empty jars that were returned to us filled with fruits and sweets occasion grateful remarks. The supply is more limited than usual this year, due no doubt to the conservation laws. Quite likely, too, the interest at the home base is divided between the girl at the training school and the boy in the training camp. Owing to the increase in traveling expense only the students living near will leave the school during the vacation period. The extras that add a bit of the real home touch are especially prized on that account.

I know of nothing more significant regarding the school than the eagerness to be busy. Imagine the average school halls echoing with a remark like this, "Don't you think I could take another subject?" Some of last year's students for various reasons have not returned, and

they write: "Please hope and pray with me that I can get back for the winter term."

War conditions have made drafts upon our faculty. We sadly miss Drs. Goodspeed and Anderson from the halls and class rooms, but their spirit of service and sacrifice will endue their successors. Mrs. Pinkham's leave of absence has brought feelings of dismay. However, every girl is loyal and helpful. With our slogan, "Each for all and all for each, with Jesus Christ as Captain," we hope to have a year of achievement.

The Spanish classes are in care of Mrs. J. P. Duggan, who for many years has been a representative of our Home Mission Society in Porto Rico and California. If laughter is wholesome there will be no indigestion among the students at the Spanish table in the dining room.

Miss Mary Williams of Dallas, Texas, a graduate of the Chicago Kindergarten College, has charge of the kindergarten work and story-telling hour. Unusual pleasure and profit are afforded the students who work with her this year.



We are all grateful for the two newly-appointed kitchenettes that afford home-like evenings and something hot in a hurry in case of illness.

We had a great time when the state convention of the World Wide Guild girls had luncheon with us and used our chapel for the afternoon program. Banners and pennants, literature and splendid girls were everywhere. To Miss Alice Brimson and Miss Gladys Topping is due unlimited praise for the blending of the great work, missions. The presence of Miss Alma Noble was a delight. Our students were not only happy and inspired, but they were informed along

up-to-date lines of work for girls by girls.

Only one fact makes us sorry: These unoccupied rooms! Where are the girls who will answer the Master with the same spirit that their brothers and lovers manifest toward our country's call? In Buffalo last year we had the extension work of the training school, where they were studying along the same lines, thinking of and praying for the work here. Is it not significant that of the sixty-two students who make up our student body thirteen are from New York State? Will some one in your church make a Christmas gift of part of her time to act as recruiting officer for the B. M. T. S.? *Nora Yates Turner.*

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

UNCLE SAM CONDUCTS A MISSION STUDY CLASS

Uncle Sam (Nodding to a group of women hesitating in the doorway): Come right in. This is the place, and we are just about to begin.

Mrs. A.: O but we are looking for the Mission Study Class.

Uncle Sam: You've found it. Surprised to see me here, are you? Well, your Uncle Samuel has been engaging in the surprise business lately. Powerful busy just now, too; but I've made up my mind to take time before I go any farther to nail a slander that makes me warm under the necktie! Certain of your folks are claiming that my war work is blanketing their missionary work to such an extent that it isn't any use to attempt big tasks any more. I was ashamed to hold up my

head as the leader of a Christian nation when I saw on my books the other day that during the year before we entered the war, our contributions to foreign missions dropped \$100,000, whereas those of Canada — with her awful drain upon men and money — *increased by the same amount*. I simply won't stand for this! I am *not* blocking your missionary program; and what's more, I consider that my recent accomplishments qualify me for a teacher of missionary methods. So get out your notebooks and go to work!

First: A vigorous campaign of missionary arousalment will develop untold possibilities. It has been one of the great surprises of this war that people we classed as butterflies have shown most heroic



devotion in ministering to suffering, when powers frittered away in social piffle were mobilized under the influence of a strong motive. *You can get the same pull for missions if you go at it earnestly enough.*

Mrs. B.: But our muster call is so different, so — sort of commonplace compared with yours.

Uncle Sam: Is it? You get as much in earnest about your job as I am about mine and you'll wipe out that difference. This war is but a drop in the bucket of the world's habitual need. Listen here (reading from his notebook): "Last year, two million died on the battlefield. During the same period, thirty-three million died without Christ. . . . We cannot bear the thought of little children starving . . . and yet according to Robert E. Speer, thirty million half-fed Chinese children cry themselves to sleep every night, and this condition has been going on for ages. We feel the keenest sympathy for the war sufferers of Europe; yet according to Bishop Thoburn, more than a hundred million in India, China and Africa sleep without shelter every night, and more than two hundred million lie down to rest with hunger unsatisfied. . . . Our indignation is intense at the treatment women have received at the hands of their captors. Yet it is more than matched by what has gone on for centuries in many mission lands." Now the trouble is, you're not awake yet yourselves.

Mrs. C.: Well, I'd like to know how to go about it. Our church has tried and tried to wake people up and . . .

Uncle Sam: Go about it just as I did. That's my second point. You church folks trust too much to talk. Take it for granted your people are from Missouri and show 'em. Have you noticed those soul-searching pictures of mine on the billboards and in the newspapers all over the land? I might have shouted, "WAKE UP, AMERICA," till I wore out the lungs

of a circus calliope and it wouldn't have had the effect of that one poster, "Our Dad's at the Front Fighting Your Battles. Won't You Back Him?" Speak more to the eyes if you want to rouse folks to the world's need of salvation.

Mrs. D.: But, Uncle Sam, we haven't your artists at our command. Just how can *we* go about it?

Uncle Sam: I'd have missionary mottoes, slogans and posters, just the same — buy 'em and make 'em. I'd use my church bulletin board. I'd get halftone pictures of missionaries, picture charts and picture sheets from the denominational mission boards. I'd cut out, mount and pass around magazine pictures. What's the name of your missionary magazine, Mrs. Nuveen? Oh, yes: *Missions*. I consider that one of the best if not *the* very best illustrated missionary publication in the country. I'd use the stereopticon freely — all your boards have slides at a low rental. I'd insist that my denomination go into the missionary moving-picture business at once. I'd use dialogs, tableaux, pageants, object lessons and live missionaries. Then city churches should conduct missionary surveys, bringing their uninterested members face to face with conditions and needs of which they do not dream. Mrs. Westfall, that Christian Americanization plan you Baptists have inaugurated is the finest thing yet. It will not only minister to the foreigner but help "wake up America" to the actual needs.

Third: I keep my recruiting service humming, not only to replace losses but to increase the forces right along. Mrs. E. (pointing to a woman on his left), what are *you* doing?

Mrs. E.: We tell the missionary stories provided for the various departments of the S. S. once a month.

Uncle Sam: It's not enough. Mrs. F., what are *you* doing?

Mrs. F.: We coordinate with the story-



telling a system of Sunday-school benevolences by which regular offerings are brought in special envelopes, weekly or monthly, and added to the general collection taken at the close of the Home Mission period (Christmas), the Foreign Mission period (Easter) and the Publication Society period (Children's Day). This gives us a regular schedule of benevolences in the Sunday school.

Uncle Sam: Good, but it's not enough. Mrs. G., what are you doing?

Mrs. G.: We have *all* our young folks enlisted in different corps for missionary instruction and benevolences, the wee tots as Jewels, the Primary children as Heralds, the Juniors as Crusaders and the older girls as World Wide Guild members.

Uncle Sam: NOW, YOU PUT ALL THOSE TOGETHER and work them vigorously and you'll have a recruiting service—equal to my own—and that will be going some!

Fourth: Challenge your folks to big missionary undertakings and then, without cringing, put up a Christian Liberty Bond Campaign worthy of the cause. Did you ever hear me saying: "I know the times are hard and there are so many calls, but give as much as you are able and we'll not ask for any more this year"? *I let my people know there will be as many and as big calls as there are needs.* Stop pussy-footing in your missionary benevolences! Haven't you learned the psychology of the Challenge of Big Things? And don't you sense the values of this sacrificial atmosphere? Shall the parent who gives his children quarters for thrift stamps put them off with pennies for the missionary collection? Shall the man who lets his light shine through a hundred-dollar liberty bond banner in his front window turn the Lord down with a dollar a month in his benevolence envelope? As for commercial methods in missionary giving—shame on the person who settles his

obligations toward a sin-afflicted world with a bowl of oyster soup or a plate of ice cream!

Fifth: You undervalue your chief dynamic, Prayer. Listen: Do you hear my big siren, right under the shadow of the Washington Monument, sounding each noontide its summons to prayer for the Allies' success? When I adopt prayer as a national necessity, it is time for *you* to make it your missionary mainspring.

Finally: Has it dawned upon you what "impossible" things our nation has done since it was not only aroused but united? Do part of us uphold the Home Service Department and part the Overseas Forces? Have I built a Chinese Wall between war work "over here" and "over there"? No; my home cantonments and foreign cantonments, my transports and front-line service, my food and fuel conservation and my financial system are all integral parts of my undivided job in winning world-freedom. O you near-sighted church members, get out of your Home Mission Corrals and your Foreign Mission Stockades and face a unified task that calls for the utmost from us all. Look (withdrawing a curtain from a niche and revealing a statuette of Liberty Enlightening the World); here is our summons. You have heard the Great Commission. I have heard the voice of political oppression and world-need. They are not *two* calls but different versions of the same cry. I need you church folk and you need the horizon-stretching vision of our great war. Come; let us fall in step and go forth together!



Are you going to hold on, or hold back?
"Lord, of Thy mercy give us more to do."



HERE AND THERE

"The camp itself delights me when I compare the present state with that of even two years ago," writes Miss Elizabeth Glick, missionary among the Indians, Reno, Nevada. "Then they lived in the most unattractive places, some in the city garbage dump heaps. Now their places are neatly fenced; trees and gardens are planted, carefully watered and tended; chickens and rabbits have their quarters; and some have built neat barns and feeding stalls for the ponies."

Miss Daisy T. Ibmán, missionary among the Indians, Auberry, California, says: "We have tried to do our bit and our best by conserving not only food but also the health of the Indian. We are soon to have a baby drive when we shall weigh, measure and register every one of our babies. We taught all winter; now we are putting things into practice."

"Three children from the third church had been on a picnic," wrote Miss Harriette Kerby, missionary among the mixed Slavic nationalities, Detroit, after describing picnics for the children. "One girl of ten repeated every little while, 'Miss Kerby, this is the happiest day I ever had.'"

Miss Beulah Hume, Baracoa, Oriente, Cuba, says: "The work in the country churches is more encouraging and spiritual than our town work for the people are more responsive and very anxious to hear the gospel and to have schools for their children. They are calling for schools but there is no one to send."



PRAYER CALENDAR FOR JANUARY

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

- Jan. 1. — Miss Pauline Whiting, city missionary, 131 Bartlett Street, San Francisco, California.
Jan. 3. — Miss Margaret Givens, missionary among the Negroes, 507 Finzer Street, Louisville, Kentucky.
Jan. 4. — Miss Florence M. Rumsey, missionary among the Japanese, 1102 East Spruce Street, Seattle, Washington.
Jan. 6. — Miss Marie Meereis, missionary among the Slavic population, R.F.D. No. 1, Homestead, Pennsylvania.
Jan. 8. — Miss Alice B. Matthews, city missionary, 9132 So. Chicago Ave., Chicago, Illinois; Miss Rosabel Rider, missionary among the Negroes, 2306 W. Maine St., Richmond, Virginia; Miss Eva Button, general missionary, Brookings, South Dakota.
Jan. 9. — Miss Alice Owen, missionary, Box 104, Puerta, de Tierra, San Juan, Porto Rico.
Jan. 11. — Miss Myrtie Rayner, missionary among the mining population, Carneyville, Wyoming.

Jan. 15. — Miss Cinda Ella Berry, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Jan. 16. — Miss Mary C. Booker, teacher among the Negroes, Arkansas Baptist College, Little Rock, Arkansas; Miss Edith Hazlett, matron, Crow Indian Mission, Lodge Grass, Montana.

Jan. 21. — Miss Esther Scherling, 878 East 4th St., Salt Lake City, Utah.

Jan. 23. — Miss Clara A. Howard, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Jan. 25. — Miss Nellie Marr, missionary among the Italians, 1164 Abbott Road, Buffalo, New York.

Jan. 26. — Miss Paula B. Tooms, missionary among the Mexicans, Calle de Puebla No. 134, Monterey, Mexico; Miss H. Mary Sundell, city missionary, 458 West 4th Ave., Gary, Indiana.

Jan. 30. — Miss Evelina O. Werden, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Jan. 31. — Miss Lucy Goff, 14 North 7th Street, Newark, New Jersey.

Literature

FOR THE CHRISTIAN AMERICANIZATION VOLUNTEER WORKERS

Lessons in English for Foreign Women. By Ruth Austin.	\$0.40
Early Songs and Stories for New Students of English. By Mary C. Barnes.	.60
How to Teach English to Foreigners. By Henry H. Goldberger.	.75
The Social Task of Christianity. By Samuel Zane Batten.	.75
The Children of the Poor. By Jacob Riis.	1.50
The Church and the Foreigner. By Charles A. Brooks.	.15
Civics for Coming Americans. By Peter Roberts.	.50
The Social Creed of the Churches. By Harry F. Ward.	.50
The Survey. A magazine dealing with labor and immigration problems, etc. Price per year.	3.00
Christian Americanization. Woman's Share. Folder.	Free
Christian Americanization. Suggestive Plans. Send to Literature Department, 2969 Vernon Avenue, Chicago, Illinois.	Free

New State Directors

- Arizona — Mrs. Warner Watkins, Phoenix.
Massachusetts (E) — Miss Louise Paine, Newton Center (Y. W.). (W) — Miss Beatrice Wheaton, Springfield. (Y. W.).
New Hampshire — Miss Elizabeth Sargent, Concord. (Y. W.).
New York (E) — Mrs. W. F. Langworthy, Hamilton.

New Associational Directors

- Colorado — Southern Asso. — Mrs. W. F. Ripley, Trinidad.
Illinois — Southern Asso. — Mrs. J. P. Moore, Benton. Wabash Asso. — Mrs. A. E. Isley, Newton. Wabash Valley Asso. — (Y. W.) — Miss Belle Roney, Olney.
Indiana — Tippecanoe Asso. — Mrs. Edgar Goldsberry, La Fayette.
Michigan — Osceola Asso. — Mrs. J. E. Kilmer, Chase.
New Jersey — Monmouth Asso. — Mrs. F. S. Winfield, Asbury Park.
New York (W) — Chemung River Asso. — Mrs. R. A. Wilbur, Elmira.
Ohio — Adams Asso. — (Y. W.) — Mrs. W. R. Shumaker, West Union. Columbus Asso. — (Y. W.) — Miss Egera Wiseman, Columbus. Huron Asso. — Mrs. W. B. Green, Sandusky. Ohio Asso. — (Y. W.) — Miss Carrie Sowers, Portsmouth. Pomeroy Asso. — Mrs. L. R. Wilson, Middleport. Pomeroy Asso. — (Y. W.) — Miss Ruth Butcher, Cheshire. Portsmouth Asso. — Miss Letitia Kent, Lucasville. Zanesville Asso. — (Y. W.) — Miss Enid Plummer, Zanesville.
Pennsylvania (W) — Center Asso. — Mrs. Charles Gunlach, Johnstown. Center Asso. — (Y. W.) — Miss Mary J. Bagshaw, Mt. Union.
Wisconsin — Central Asso. — Mrs. H. H. Savage, Almond. Eau Claire Asso. — Mrs. G. B. Plumer, Caryville. Dodge Asso. — (Y. W.) — Mrs. Victor Sword, Mauston.

MISSIONARY PROGRAM FOR 1919

JANUARY. Ancient Peoples at New Tasks.

FEBRUARY. Industrial Missions on Baptist Mission Fields.

MARCH. Developing Self-support through Industrial Training.

JANUARY TOPIC: ANCIENT PEOPLES AT NEW TASKS

1. SONG SERVICE
2. SCRIPTURE READING — What the Bible teaches about work. Several selected passages should be read by the leader, both from the Old Testament and from the New.
3. PRAYER.
4. HYMN.
5. TALK BY LEADER, giving a brief, sketchy review of the new text-book for mission study, "Ancient Peoples at New Tasks," by Willard Price.
6. GLIMPSES OF "ANCIENT PEOPLES AT NEW TASKS."
 - (a) In the Japan factories — Chap. II in text-book.
 - (b) What Baptists are doing for factory employees, "The Gospel of Industry," Chap. V; also special pamphlet, "The Tokyo Tabernacle."
 - (c) Reading, "Cooped up in Cherry Blossom Time," Lesson I in "Through the Eye of a Needle."
 - (d) In the Mines of South Africa — Chap. VI in text-book.
7. HYMN.
8. The story of industrial missions — Chap. VII in text-book.
9. Announcement regarding mission study class.
10. HYMN AND PRAYER.

NOTE. — For program material for this topic, as well as for the topics of February and March, leaders of meetings should secure well in advance the literature announced on page 955. Copies may be secured from the Literature Department of the American Baptist Foreign Mission Society, Box 41, Boston, Mass., or from the Publication Department of the Woman's American Baptist Foreign Mission Society, 450 East 30th Street, Chicago, Ill.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. "What a beautiful thing it would be if" — what?
2. What has the Burma Baptist Mission launched?
3. "What makes the foreigner do such a thing?" Give answer.
4. Name the secretaries of the W. W. G. of Nisaki Tabernacle, Tokyo?
5. What are the American Engineers going to do for the French orphan?
6. What did Elizabeth ask at every stop?
7. How long was Dr. Brink in the Philippines?
8. What is the population of the Kaying Mission field?
9. Where is Dr. Newman of China now serving?
10. What is the subject for Sunday-school supplementary lessons this winter?
11. How many Mexicans are there in Southern California?
12. What is the total Baptist Church membership in Assam?
13. Where are two university dormitories asked for by the authorities?
14. Where has Missionary Grigg been doing war work?
15. What is suggested as a good thing for a church to do regarding a chaplain?
16. What saved the life of a Y. M. C. A. secretary in China?
17. What did General Foch say Christ was?
18. What did a woman think a colporter was doing?
19. "If every club manager" — what would happen to Missions' list?
20. How many students are there in the medical school of West China University?



Some White Orientals

Rev. John Firth of North Lakhimpur, Assam, sends in a strange news item regarding some natives of that part of the country who without admixture of European blood have Caucasian features and coloring. He writes:

"Among the laborers in the tea gardens are the members of the Baptist Church at Kikiri village, Darrang District. These were converted while working in the tea gardens and have now for some years been living as independent cultivators on Government land.

"Lately a mission school started, and this morning I visited it. The children are white, with light brown hair and brown eyes. Ordinarily the natives of India are dark brown, with black hair and eyes and brown lips. These children have red lips.

"These Kikiri people do not know English, Numdari or Assamese. They know Hindu. Their singing is very curious. It sounds like weeping and wailing."

Leaving All for Christ

An incident of the mass movement to Christianity in the North of India is thus given in a recent exchange:

"My husband was a Hindu priest and fakir. Two hundred and ten towns were given us as our portion from which to receive revenue and our income was 500 *rupees* a year. A temple for the god Hanuman was also in our possession. To this temple Rajas came and bowing low to us gave us great honor. While in such a place of wealth and honor I became a Christian. We left all this and gave into the hands of the (Methodist) Bishop the papers we had received from the Raja of the Jaipur State which gave us a right to receive offerings from the people.

"At the time of my deciding to follow Christ I was very ignorant. I received baptism, but did not understand much

about the Christian religion. Then I learned to read the Bible, and at this time I received a new heart and then the things I once loved I left off. Now I enter into the service of Christ with great courage."

The Shanghai College Anniversary

BY F. J. WHITE

A double celebration occurred at Shanghai Baptist College in June to mark the tenth anniversary of the college and its new beginning as an incorporated institution. Visitors, representing foreign business and missionary circles, former students with their parents and friends, and many prominent citizens came to congratulate the college and to do honor to those graduates who for the first time formally received their degrees.

From eight o'clock in the morning until after six o'clock in the evening, the grounds of the college hummed with activity. Exhibits of the health and social betterment plans, which the faculty of the college has been advertising, were on view all day long, as well as an interesting exhibit of sanitation methods, by the Christian Home Club, which aims to help the students found true Christian homes. The reports of the departments of Natural Sciences excited the special interest of the cultured Chinese who took away with them a healthy respect for the progressive learning of the institution.

The morning's exercises commenced at nine o'clock with military drill, at which our students acquitted themselves in a splendid manner, again deeply impressing the Chinese who have only recently become convinced of the importance of such training. The rest of the morning was taken up with a Chinese play given by the students. This play had been written by one of the Chinese professors, a graduate of the college, and was full of educational value as well as dramatic interest.

After dinner our guests were invited to

a show of jugglery, provided by the Alumni Association, and later an exhibition of campus athletics.

The climax of the day came in the Anniversary and Commencement exercises. In full academic regalia the faculty, trustees and graduates marched from the President's house to the college hall where they were greeted with music furnished by women of the Eliza Yates Academy. The addresses which followed all testified to the significance which this event assumed, not only to the mission world, but to the whole mass of Chinese who are today turning their faces toward the light. The speakers included besides several prominent foreigners, Director Tang of the government school of Technology; the Shanghai Magistrate, representing the governor of the province; and General Lu, commander of the Lower Yangtse troops.

Through its connection with the Southern Board, Shanghai Baptist College, a union institution, received its charter from the State of Virginia in 1918, enabling it to confer degrees upon its graduate students for the first time. Twenty-eight of the forty men who have already been graduated from the college came up to receive their degrees. Practically all of these men have already shown their ability and their earnestness by the work that they have been doing, and today they come back still in the freshness of youth to start again with renewed blessing of their Alma Mater.

After tea there took place on the college campus a pageant entitled, "The Old China and the New." Its message was the contrast between the old school and the new school, the old doctor and the new doctor, the old religion and the new. In its picture of the changes wrought since the broader influences of the West and its religion have swept eastward, this pageant marked clearly upon the minds of its audience the anniversary day of Shanghai College. We, who have watched through long years the course described in the pageant, now perceive beyond it a task greater but more secure. From this time on the college, no longer experimental, has a real basis upon which to build; a plant that while not entirely adequate, is far from mean; a faculty, still small, but able to

give the students a real preparation for life; and back of us, alumni, who have actually been accomplishing work for their country and for the Kingdom. The friends of the institution who came to take part in the anniversary exercises, will secure by their loyal aid the future success of our venture, which, as they now truly believe, is dedicated to the new spirit of China.

(While delayed, this report is too good not to print.—ED.)

The China Baptist Publication Society

An interesting booklet just received sums up the work of the China Baptist Publication Society for the past year. In the absence of R. E. Chambers, who is corresponding secretary and treasurer, and representative of the Southern Board, Rev. Jacob Speicher, representative of the Northern Board, issues the annual report. In a short résumé of political conditions in Canton, he mentions the disturbed condition of business, the lowering of ideals in the government of the city, and a general desire for civil peace, except in political circles. Sun Yat Sen, who still has the unbounded confidence of many in his idealistic aims, has established his headquarters of protest not far from the Publication Society plant.

There has been an increase in the circulation of the *True Light Review* and Sunday school literature. Twenty-seven new tracts have been favorably received, although the colportage system has been insufficiently supported from the home base. For the first time, the society has taken over the printing of the English Baptist Mission hymn-books and has this year published 11,000 copies.

As to the aims of the society, J. R. Saunders, chairman of the Executive Committee, says: 1. The society aims to help Christian forces in China to link up their efforts, by means of the journals and books of reference published. 2. To provide the munitions of Christian warfare, by means of the Sunday-school literature, hymn-books, and gospels issued. 3. To have a part in winning the lost to the Saviour by sending forth colporters, keeping open reading rooms, and organizing workers in

the churches to go out and spread the Word. In spite of the difficult times the China Publication Society will not call a halt in its valuable work.

Changes in Office Staff

Three valuable and efficient workers in the executive offices have recently left the service of the Foreign Mission Society.

All the missionaries, especially those in the British India fields, will note with regret that Mr. Cecil G. Fielder, who for more than two years has rendered exceptionally fine service as an assistant in the Foreign Department, resigned on October 1, in order to enter war service under the Y. M. C. A. His fine spirit and genial personality will be greatly missed by all with whom he was associated.

Mr. Shirley M. Wheeler, who because of his service in the Treasury Department became personally acquainted with nearly every missionary in the Society, left September 15 to accept an important position in business. For more than five years he proved to be one of the most valuable men at headquarters. His duties involved relationships with the steamship companies, through whom he made passage arrangements for the missionaries; with commercial concerns, from whom he ordered supplies for the mission fields; and with the government at Washington in relation to the perplexing passport problem. He performed his duties with rare skill and efficiency, and will be greatly missed at the Ford Building.

The third worker was Miss Lena A. Nelson, for ten years in charge of the Literature Department of the Society. Much of the efficiency of the circulation of literature and the organization of the department is due to her skill and ability. On October 9 she was married to Lieut. Winfield Irving McNeill, of the Gas Defense Division of the Chemical Corps of the War Department. Congratulations rather than regrets are therefore in order.

There are now sixteen fine men in the Chengtu (West China) medical school, and nearly all Christians. Work at the college and medical school is greatly handicapped by the absence of the men on furlough who have taken up work in France.

STATION SNAP-SHOTS

Burma

In Taunggyi a great deal is being done to develop native leadership. Dr. L. T. Ah Pon, one of our native Christian physicians of Moulmein, gave up his practice in that city and came to take charge of the medical work in Taunggyi in the absence of Dr. Henderson. He and his wife are much beloved by all the people and are leaders in all departments of Christian work.

China

During the days of civil disturbance at Chengtu, West China, many Chinese took refuge on mission property. The missionaries were thus offered a unique opportunity of getting in touch with the people. The Christian church is now known and respected by all classes of people, even the highway robbers, who have been known to release a man who could give evidence of being a confessed Christian.

At present there are sixteen fine chaps in the medical school of the West China Union University. They are greatly needed throughout the mission field for their healing services. But owing to the depleted force of the university they cannot at present receive the necessary instruction.

Dr. C. E. Tompkins of Suifu, Szechuan, West China, says he entertained a family of typhoid bacilli through June and they abused their privilege as guests. They came, too, when there were about 140 wounded men in the hospital, but the hospital helpers won general admiration by the way they shouldered responsibility. "We're proud of our boys," he says. The hospital treatment of the wounded men, who had no other place to go, will carry Christian testimony into thousands of homes. Leading business men remarked on the way the Christian foreigner cared for these "common soldiers," many of them with bad records. Two of the hospital helpers were baptized recently.

Dr. William R. Morse of Chengtu, West China, says that in spite of the unrest the work at the university and church goes on

as usual. The whole province of Szechuan is rife with brigandage. The soldier bandits hold the power and use it at will. Gruesome incidents are frequent but foreigners are not molested in body or property. The Chengtu church is known and respected by all classes, including highway robbers. Special evangelistic meetings were held during the very week the city was thrown into a panic by the flight of the military and civil governors and the arrival of the hostile army.

South India

Rev. T. V. Witter, of Podili, recently passed through a memorable night, one incident of which was the saving of the life of a cholera patient—thus opening the hearts of the villagers to the gospel message. The other and most thrilling was the killing of a cobra in a caste house where there were only a little baby and the decrepit grandparents. "So little of the cobra's length was outside the crevice in the wall where it was lodged and I was so cramped for dealing a good blow that I feared I might fail to get in a death blow before the reptile did. But the cobra was quickly done for and the inmates were deeply grateful. This is not preaching, to be sure, but a part of the day's work now and then." Pretty effective preaching, we should say. He says the spring touring proved the most encouraging yet.



Foreign Missionary Record

SAILED

From San Francisco, Oct. 2. Rev. and Mrs. L. C. Hylbert; Rev. and Mrs. W. Wynd; Miss Olive Hastings; Miss Ella J. Draper; Rev. and Mrs. B. L. Baker; Rev. and Mrs. C. H. Ross; Rev. and Mrs. A. J. Tuttle. From San Francisco, Oct. 10. Dr. A. H. Henderson; Miss Mary D. Thomas; Miss Emilie Lawrence; Mrs. J. H. Cope; Rev. and Mrs. M. L. Streeter; Miss Marie A. Dowling.

From San Francisco, Oct. 12. Rev. and Mrs. C. R. Marsh; Rev. and Mrs. O. L. Swanson.

From New York, Sept. 25. For the Congo, Rev. and Mrs. S. E. Moon; Rev. and Mrs. W. E. Rodgers; Dr. Catherine Mahie; Rev. and Mrs. J. E. Geil; Miss Edna Oden.

From New York, Sept. 16. Rev. Joseph Clark, for England, en route to Congo.

BORN

To Mr. and Mrs. Clarence E. Blanc of Gauhati, Assam, a daughter, Oct. 2, 1918.

To Rev. and Mrs. John A. Howard, of Contai, Bengal, a son, William Harry, March 18, 1918.

DIED

Lester Bain, son of Mr. and Mrs. A. L. Bain, at Bacon Home, Morgan Park, Ill., Oct. 1, 1918.

Mrs. E. B. Roach, at Promé, Burma, October, 1918.

MISSING IN ACTION

Lieut. Walter H. Heinrichs, son of Rev. J. Heinrichs of Ramapatnam, South India, reported on Oct. 21, 1918.

New Foreign Mission Literature

For use during the foreign mission period in connection with the interdenominational study topic, "Christianity and the World's Workers," and the Sunday school studies, "The Gospel of Work Around the World."

(See Missionary Program Topics, page 931.)

ANCIENT PEOPLES AT NEW TASKS. Willard Price. A graphic description of the industrial life of South America, Japan, China, the Philippines, India and South Africa from the point of view of the relation of Christianity to the needs and opportunities among the world's workers. Price, cloth, 60 cents; paper, 40 cents, prepaid.

WOMEN WORKERS OF THE ORIENT. Margaret E. Burton. A study of the life of working women in mission lands. Price, cloth, 50 cents; paper, 35 cents; average postage, 7 cents.

MEN AND THINGS. Henry A. Atkinson. A book on industrial workers, describing their daily life and toil, and showing how the church is attempting to meet their special needs. Price, cloth, 60 cents; paper, 40 cents, prepaid.

MAKING LIFE COUNT. Eugene C. Foster. A vocational book from the Christian point of view, planned especially to meet the needs of the boys and girls who leave grammar school to go to work. Price, cloth, 60 cents; paper, 40 cents, prepaid.

STORIES OF BROTHERHOOD. Harold B. Hunting. A book for older Juniors, containing fifteen biographical stories of men and women whose lives have been spent in service to others. Well illustrated. Price, cloth, 50 cents; paper, 30 cents, prepaid.

JACK AND JANET IN THE PHILIPPINES. Norma Waterbury Thomas. A sequel to "Around the World with Jack and Janet." Price, cloth, 50 cents; paper, 30 cents; postage, 5 cents.

RAFAELO AND THE SEVEN BELLS. Mrs. Henry W. Peabody. Eight delightful stories for children in the primary grade, describing child life in the Philippine Islands. Price, 5 cents.

CHINESE TAILS AND OTHER TALES. Margaret T. Applegarth. Eight fascinating stories, describing the experiences of boys and girls in industrial training on various fields, written for children in the Junior grade in Sunday schools. Price, 10 cents.

THROUGH THE EYE OF A NEEDLE. Margaret T. Applegarth. Eight unusually interesting stories for the Intermediate grade and for general use in platform presentation by the superintendent, describing industrial training on Baptist mission fields. Price, 10 cents.

THE GOSPEL OF INDUSTRY. William B. Lippard. A survey of industrial training on Baptist mission fields for use in adult classes of Sunday schools and for general reading. Price, 15 cents.

THE BOYS' INDUSTRIAL SCHOOL, BALASORE, INDIA. W. G. Krause. A descriptive illustrated pamphlet of industrial training in the boys' school at Balasore, Bengal-Orissa. Free.

THE TOKY OBAPTIST TABERNACLE. William Axling, D.D. A descriptive illustrated pamphlet showing the remarkable social service as well as the evangelistic work carried on among the factory employees and student population and the children in the great metropolis of Japan. Price, 3 cents.

THE JORHAT CHRISTIAN SCHOOLS OF ASSAM. Rev. C. H. Tilden. A descriptive illustrated pamphlet showing the relation of industrial training to the moral and economic development of an entire province. Price, 3 cents.

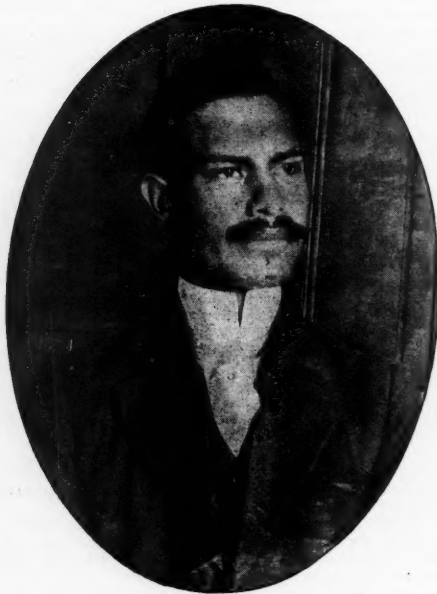
THE JARO INDUSTRIAL SCHOOL. Rev. H. W. Meuser. An illustrated pamphlet describing the contribution to democracy in the Philippine Islands through Christian industrial training at the Jaro Industrial School. Free.

THE GUIDE BOOK, 1919. A comprehensive illustrated survey of the work of the American Baptist Foreign Mission Society, giving facts, statistics, interesting incidents, experiences in the daily life of the missionaries, and complete information regarding every phase of foreign mission work as maintained by Baptists. For use in general reading and in mission study classes. Price, 25 cents.



A Mexican Missionary Ordained

Daniel Rives, missionary to the Mexican branch of the First Baptist Church of Oxnard, Southern California, was ordained to the ministry on Oct. 10th, by a council of which Dr. Harper was moderator, and Mrs. L. E. Troyer clerk. The candidate gave abundant proof of his conversion, call and character, and his fine bearing and evident equipment brought a vote of



REV. DANIEL RIVES

special gratification from the council. This is the fifth Mexican pastor ordained since California was opened to the Mexican work. Mr. Rives has been preaching for three years, one at Corona and two at Oxnard. The Oxnard Church, with a small but loyal membership, has provided an excellent home for its Mexican branch. The ordination service was conducted in Spanish and English, and at its close the new pastor baptized a group of waiting candidates.

Forgotten Tribes Remembered

Commissioner Cato Sells has taken the side of some of the small and neglected Indian tribes, and secured them in their rights. The Papagos of Arizona early attracted his attention, and he was the first Commissioner to make a thorough visitation of their arid region, one of the most uninhabitable in the United States. He came to admire their ingenuity and determination in their desperate fight with nature. He found 6,000 of them living where a white man would have starved to death in a season. They had a tract without a stream, but had run lateral ditches, fenced these water holes with withes and poles, dug wells in some places, and eked out a living.

When it was proposed to set aside a tract for them there was of course great opposition, culminating in a hearing before the Secretary of the Interior. The white attorneys had a carefully prepared case, but they had not lived with the Papagos as the Commissioner had, and he was able to refute their statements and secure a presidential order that ensures a permanent home to these Indians. They will have more favorable conditions. They have made a definite contribution in the cultivation of the Papago or tepary bean, a vegetable almost as hardy as a cactus.

A band of Chippewa that left Wisconsin sixty years ago to hunt buffalo in Montana became wanderers, seeking odd tasks and depending largely on the bounty of the whites. One of them named Rocky Boy became a leader and they presently were known as Rocky Boy's Band. Congress usually made some small appropriation for them, but nothing was done to make them self-respecting and self-supporting until Commissioner Sells prevailed upon Congress to give them three townships in the Fort Assiniboine military reserve, where they are now establishing themselves and making rapid progress in a wild country.

The Florida Seminoles, of whom there

are less than 600, have received attention also, and their consent has been obtained to place their children in school. The forgotten Indian is being remembered by the Commissioner.

FIELD NOTES

Some of our foreign-speaking missionaries have a highly cosmopolitan audience. At Santa Barbara, California, the little congregation of less than forty, includes Americans, Scotchmen, several Filipinos, Mexicans, some natives of Spain, and numerous descendants of the early Spanish families famous in the history of California.

The First Italian Baptist Church of Philadelphia holds a special preaching service each Thursday evening for the mothers of the parish. More than fifty mothers gather each week at this service.

Lorenzo D. Creel, Special Supervisor, speaks in the highest terms of the work done among the Indians of Fresno and Madera counties, California, by Rev. H. G. Brendel of Clovis. He says, "In my sixteen years' experience as a government official among the Indians in many capacities and especially in executive and supervisory work where it would be a part of my business to pay very close attention to all religious matters as well as secular matters connected with my official duties, I can truthfully say that I have never seen so good results obtained in so short a time, with so small an outlay of actual cash, as has been put into the Indian work in these two counties. These results are very apparent in the buildings and improvements, and much more apparent in the effect of the gospel as preached and exemplified by Mr. Brendel. In most places it takes long years to make any impression upon the Indians. In this case the great results obtained have been apparently through the magnetic, earnest and honest personality of the missionary. The effect of his work upon the Indians is but little short of marvelous."

Rev. Ole Larson, President of the North Dakota Norwegian Conference, preaches many sermons, leads many meetings and delivers many addresses; an average of two each day is not uncommon. This in-

volves much travel, many personal calls and some correspondence. He ministers to Swedes and other Scandinavians.

At Marquette, Mich., the Swedish Church, of which Rev. R. A. Clint is pastor, is earnestly and successfully going forward. The entire Sunday school is in attendance at the preaching service. Much preaching is done at outstations. One of these, Little Lake, is twenty-five miles away by rail.

The Norwegian Baptist Church in Boston holds a mothers' meeting each Wednesday afternoon. Pastor M. L. Rice says it is an inspiration to attend one of these services and enjoy the earnest spiritual tone.

Rev. James W. Gillespie of Ellendale, North Dakota, is happy in the erection of a new church building, the former one having been destroyed by fire some two years ago. The finances of the church are well managed and are in excellent condition.

Language work forms an important part of the ministry of a foreign-speaking missionary. He teaches classes in English and also in the foreign tongue. He reads letters for those who are illiterate and writes answers. He serves as interpreter between his people and the officers of the law on the hospital attendants or the American business man. He assists new arrivals in their relation with railway officials and other public servants. He exemplifies our Lord's description of practical Christianity, "I was a stranger and ye took me in."

The rapidity with which the younger generation of French Canadians in New England drop the use of their native tongue and become accepted members of English-speaking groups renders the work of our French missionaries peculiarly important, peculiarly difficult and in some ways peculiarly disappointing. The French mission both is and ought to be a halfway house and not a permanent house for these bright young people. But it is hard for the French missionary to rejoice in their departure and it is harder still for him to bear the blame sometimes heaped upon him by thoughtless well-meaning Christians who wonder why he does not build up a strong church like those where the English language is spoken. They forget that his true usefulness is largely in the very proportion in which he does not do this.

A Letter from England

"Lucerne," Teignmouth, S. Devon, England.

DEAR MISSIONS:

How glad one is to see you "over here" each month, with your inspiring news, and your many uplifting thoughts. One's heart thrills with joy and gratitude to know that you are so wonderfully helping over there to keep the missionary fires burning, in spite of the many war activities.

You in America are going through the various phases of "war work" and war enthusiasm that we have already passed through, and while one can enter into your present phase with sympathy and understanding, one also feels that perhaps a loving note of warning might be struck on behalf of "Young America." Shall we not *all* do well to remember the last noble words of nurse Edith Carvell — "there is something higher than patriotism."

We in England have lived at high pressure, with our knitting and our sewing, our food problems, and the countless other war matters. And our hearts continue to be wrung for the brave boys who come back, crippled, blinded, unstrung. Oh, we see them on every hand, over here! But some of us are feeling the burden of these precious souls upon us now. Many, we believe, of our brave men and our splendid allies are coming, in their dire need, to Him whom they rejected when in the full pride and vigor of their unbroken manhood. There is unbounded missionary work to be done these days, both at home and abroad.

May our doctors and nurses be spirit-filled men and women, for such are sorely needed.

This terrible war has brought us all face to face with problems such as would overwhelm our human hearts were it not for the divine assurance, "Lo, I am with you alway." The follies and the crimes committed daily by the growing girls and boys, as well as by their elders, owing to what is termed "war fever," are enough to break one's heart; but they are certainly sending many of us to our knees with renewed zeal and determination.

Our young people must see to it that their "war zeal" is coupled with true spiritual zeal, then their efforts will meet

with glorious success. May our Father above help us each to sink all pride, all self-seeking and littleness, these days. And may you be saved over there from one of our national follies *here*, viz: that of unkindly criticizing one's neighbors for doing less "war work" than *some others do*. A busy housewife has no right to neglect her home for outside "war work." The writer knows personally of young mothers giving their lovely babies into the hands of "hired girls," and going off to London, to do "war work." Many of our women and girls have acted a false part by such conduct.

But thank God for the many brave, true helpers, and one would reaffirm that it is only those who put *God first* who can render the proper kind of service to their country at this great crisis.

One is glad to have done some little bit in these wonderful times, but I am longing to get back to our mission battle front in needy Assam, and trust that my long sojourn in this land may soon be over. Let us ever keep in mind the spiritual needs of the world. Yours, for the extension of His glorious kingdom,

ALICE G. CARVELL.

(Mrs. J. M. Carvell, who was with her husband at Golaghat, Assam, until failing health compelled her to go to England, is the writer of this letter, which gives us a glimpse of some war conditions in England. — Ed.)

Heard at Northfield

The Church of Christ lives on the supernatural to accomplish the impossible.

Some Christian lives have no overflow, nothing to give others.

Once having put our hand to the plow we are committed to the whole furrow.

If you are not up in a subject you are down in it.

Live a moment at a time and that moment for God; a succession of holy moments makes a holy life.

"Wouldn't you like to multiply her a thousandfold?" Mrs. Peabody asked after the address of Dr. Karmarkar.

When you sing, "Take my life and let it be," do not omit the fourth stanza, "Take my silver and my gold."

FROM THE EDITOR'S NOTE-BOOK

Nation-Wide Evangelism

The Federal Council of Churches has elected Dr. Charles L. Goodell as Secretary of the Commission on Evangelism, to have charge of its program in a country-wide movement. The purpose of the Commission on Evangelism is to cooperate with similar commissions from the various denominations looking toward a federation of evangelistic work in all centers, such as has been so successful in Indianapolis, Cleveland and other cities. By this plan all churches hold simultaneous meetings and have a general program of church upbuilding, covering six or more months.

Dr. Goodell has been specially known as an evangelistic pastor and has built up some of the largest churches in Methodism. He has traveled widely in Europe and the Orient, and for several months was Camp Director of Religious Work at Camp Meade. He believes that with the return of our soldiers there will be a splendid opportunity for great evangelistic movements by the churches.

Thanksgiving Without Turkey

"This will be the first Thanksgiving in modern history without Turkey." In these and other striking statements, Dr. Samuel M. Zwemer paid his compliments to the Turkish régime. Dr. Zwemer was speaking at the annual meeting of the Southern New York Baptist Association, held in Calvary Church, New York City. It was an inspiring address, and was one of a series he is contributing to Baptists through the courtesy of the Laymen's Missionary Movement (interdenominational), for which he is acting as a Secretary during his furlough in America. He is one of the outstanding missionary leaders of our age, and always speaks with great power. He is a prophet of the Near East.

Dr. Zwemer is the learned editor of "The Moslem World," whose every number bears the impress of his genius and

scholarly ability. He is thoroughly familiar with every phase of the Mohammedan problem, not simply in the Near East but around the world. He believes that the close of the War will witness a great revival among the Mohammedans. Those who are especially interested in missionary work in Moslem lands should read this intensely interesting quarterly, published by Fleming H. Revell Company in New York City, price \$1.25 per year.

Fighters for Allies Typify Their Cause

"You cannot imagine a more absolute difference than that which differentiates Foch, Pershing, Haig and King Albert from Kaiser Wilhelm, Hindenburg, Ludendorff and Mackensen," says Dr. Charles S. Macfarland, Commissioner from the Federal Council of the Churches of Christ in America to France. Dr. Macfarland conferred with General Pershing, Marshal Foch, and King Albert, and describes Pershing as revealing wonderful qualities of strategic skill, together with the personal qualities of modesty, unselfishness and self-effacement. Also General Pershing's character and personality, his simple and genuine religious life, his example and words, have set great moral and spiritual ideals before our officers and army.

Of Marshal Foch, he says: "Marshal Foch is a deeply religious man with almost childlike simplicity. During his great offensive, he took time to talk over the moral and spiritual needs of our army, especially when they should face the winter months."

King Albert, he describes as a retiring modest man of sweet disposition, but brave and determined. He found the King and Queen living right at Headquarters with the army, close to the trenches.

Dr. Macfarland says that his greatest hope of the future comes from the personal impressions of the Allied Generals. They are not only clean, high-minded, religious men, but clearly humane, just and tender.

This is the feeling one gets from personal contact with them. Clearly—the immeasurable spiritual difference between the two forces is symbolized by the difference in these two groups of leaders.

At the close of the morning sermon, on a summer Sunday, in the First Church, Lynden, Washington, Pastor Myron Cooley baptized four happy believers, two young men and two young women. Rev. A. Judson Weeks, of Moulmein, Burma, home on furlough, then entered the baptistry, and “buried with Christ by baptism” his son George and his youngest daughter Eleanor. His oldest daughter, Norma, is already a member of the Lynden church. The whole ceremony was unusually impressive, and many in the audience were moved to tears. The baptistry was beautifully decorated with roses and ferns, and on the rear wall, just over the water, was a great floral cross, the work of an aunt of George and Eleanor Weeks.

Who is helping us win the war? Tens of thousands of men from the jungles of Africa, hundreds of thousands of Chinese coolies, regiments of soldiers from India and Burma, thousands of laborers from the far hill country of Assam, several missionaries temporarily released for war service—all are in France helping us remove the menace of a military autocracy. Our highest expression of gratitude would be to bring the Christian gospel to the lands from which they came.

A Catholic priest at Iloilo remarked to one of the preachers on that field soon after Rev. H. W. Munger had left the island: “I am afraid that Mr. Munger is coming back to start an evangelistic campaign through this district. It is wonderful how the Protestants have grown and how strong they are.” This inirect testimony from a Catholic is really of more value than a direct testimony from the people.

Missionaries go out in Christ’s name to give, not to get. — *Mission Field*.

A Remarkable Publication

If annual reports of missions are traditionally dry, the new *Annual of the Japan Baptist Mission* is the exception which proves the rule. In this publication the editors, Dr. C. B. Tenny

and Rev. D. G. Haring, have attempted to break away from the beaten path of financial statements, station reports, etc., and produce a sort of handbook about Japan and mission work. The mission offers its year-book under the title of “Japan—and American Baptists” as an attempt to present missionary work to the home folks from the point of view of the field itself.

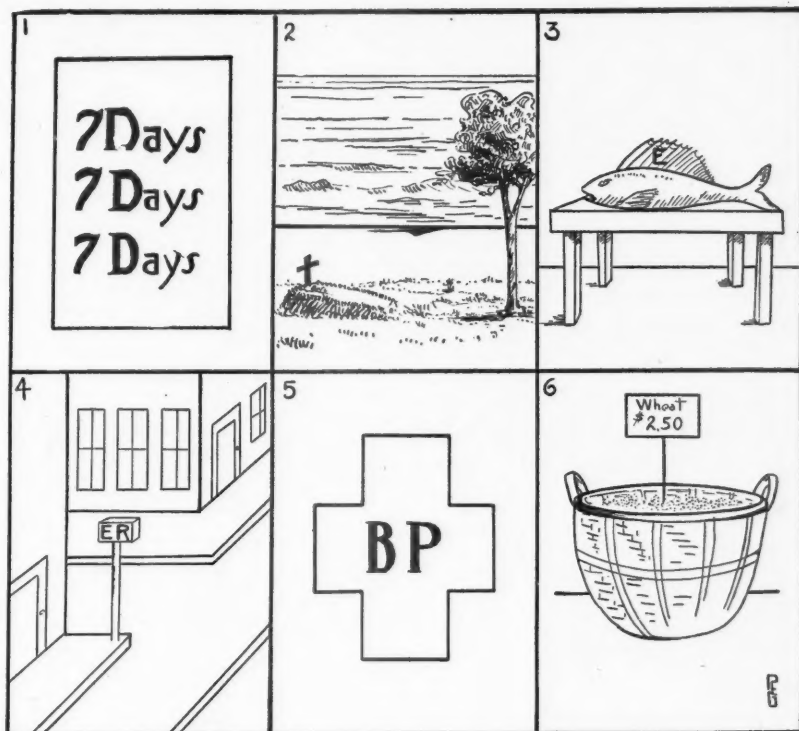
While not designed primarily for mission study classes, the new *Annual* presents certain advantages for such use. It is well illustrated, pictures being chosen with a view to their news-value and general interest. It is not subject to the criticism that the writers of the book had no direct knowledge of the situations presented, for it has been entirely prepared on the field by men in immediate contact with the work, some of them recognized authorities in their fields. For instance, there is a general survey of Japan and Japanese life by Prof. Ernest W. Clement, of Tokyo, whose works on Japan and her history are recognized everywhere; a timely survey of industrial and social conditions in Japan by Dr. William Axling, of the Baptist Tabernacle in Tokyo, one of the best qualified authorities along such lines in all Japan. In fact Dr. Axling’s survey contains much material that is entirely new even to workers in Japan and will be of great interest from a sociological point of view. Business men with an eye to efficiency may gain some satisfaction from Dr. Thomson’s article on the handling of mission funds. The needs of the mission in the coming ten years, according to a very conservative estimate, are presented in a separate section, together with financial charts, diagrams and graphic presentation of the h. c. of l. compared with missionary salaries. The work of the Committee on Survey during the year has made it possible to give a more comprehensive and broader presentation of the work than usual. Instead of station reports, the Baptist work in the entire Empire has been presented, starting with the largest cities, and stating first the situation and then the attempts being made to meet it.

The new Look should be on the desk of every Baptist pastor or progressive layman. The closer ties between America and Japan necessitate a more accurate and full knowledge of Japan on the part of every Christian American who would do his duty as a loyal citizen by becoming acquainted with international relations. No matter how much a man waves the flag, if he is not fit to vote intelligently he is false to his country. And to vote intelligently he must know his world, for out of the newly-realized relations between America and her neighbors come the practical problems of the future. Only by an educated, intelligent, Christian attitude on the part of America’s real rulers, the voters, can the future be insured. To this the Japan Mission seeks to contribute through the *Annual*.

“Japan—and American Baptists” may be ordered from the Literature Department, Box 41, Boston, Mass. The edition is small, so orders must be placed early.

MISSIONS' PUZZLE PAGE

By William B. Lippard



NO. 21. MISSIONARIES OF BURMA

PUZZLES FOR DECEMBER

Each of the above pictures represents a missionary assigned to the Burma Mission of the American Baptist Foreign Mission Society. The names can be found in any recent issue of the Guide Book or any recent Annual Report of the Society. Can you guess who they are?

WHAT WE OFFER

For a correct set of solutions and the best article on the subject "The Missionary Significance of Christmas," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of solutions, *Missions* will give a well-known missionary book. For the third and fourth best articles with a correct set of solutions, *Missions* will give a year's subscription of the magazine. All solutions and articles must be mailed not later than January 15 to be eligible. Address *Missions*, Puzzle Page, 700 Ford Building, Boston, Mass.

ANSWERS TO PUZZLES IN NOVEMBER NUMBER

1. Douglas G. Haring — page 784.
2. Mrs. E. C. Cronk — page 760.
3. Louise B. Carter — page 771.
4. Mrs. H. L. Rose — page 751.
5. Cato Sells (cells) — page 785.
6. Miss S. B. Barrows — page 745.

The initials were not included in the pictures. The page numbers refer to the pages in October *Missions* on which the names appear.

OCTOBER PRIZE WINNERS

As announced in November *Missions* the contestants are now allowed two additional weeks in which to forward solutions. This change was made owing to the delay in the mails and the receipt of copies of *Missions* too late to forward solutions within the previous time limit. Under these circumstances announcement of prize winners will now be postponed one issue, and the names of those winning prizes in the October contest will be published in January *Missions*.

Financial Statements of the Societies for the Seven Months Ended October 31, 1918

Source of Income	Budget for 1918-1919	Receipts for 7 Months	Balance Required by March 31, 1919	Comparison of Receipts with Those of Last Year 1917-18	Increase	Decrease
FOREIGN MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.....	\$667,392.00	\$145,624.12	\$521,767.88	\$139,842.30	\$145,624.12	\$5,781.82
Individuals.....	300,188.00	15,717.78	284,470.22	12,612.51	15,717.78	3,105.27
Annuity Account.....	25,000.00	8,538.11	16,461.89	21,452.79	8,538.11	12,914.68
Legacies.....	100,000.00	46,519.57	53,480.43	21,638.86	46,519.57	24,880.71
Income from Investment of Funds.....	77,000.00	28,537.60	48,462.40	64,519.20	28,537.60	35,981.60
Miscellaneous.....	2,000.00	4,631.82	(Excess 2,631.82)	49.50	4,631.82	4,582.32
Totals.....	\$1,171,580.00	\$249,569.00	\$922,011.00	\$260,115.16	\$249,569.00	\$38,350.12
*Annuity income not deducted until March 31, 1918, last year.						\$48,806.28
HOME MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.....	\$392,929.00	\$85,229.22	\$307,699.78	\$88,169.61	\$85,229.22	\$2,040.39
Individuals.....	109,382.00	1,993.85	107,388.15	6,715.58	1,993.85	4,721.73
Legacies and Matured Annuities.....	125,000.00	29,436.17	95,563.83	78,127.14	29,436.17	48,690.97
Income from Investments.....	126,650.00	75,203.45	51,446.55	61,966.93	75,203.45	13,236.52
Miscellaneous.....	7,500.00	5,089.61	2,410.39	6,269.06	5,089.61	1,179.45
Totals.....	\$761,461.00	\$196,952.30	\$564,508.70	\$241,248.32	\$196,952.30	\$57,532.54
PUBLICATION SOCIETY						
Churches, Young People's Societies and Sunday Schools.....	\$145,561.00	\$71,778.68	\$73,782.32	\$49,106.12	\$71,778.68	\$22,672.56
Individuals.....	28,000.00	1,793.76	26,206.24	11,423.95	1,793.76	9,630.19
Legacies.....	10,000.00	4,029.66	5,970.34	6,360.84	4,029.66	2,331.18
Income of Funds, Annuity Bonds, Specific Gifts, etc.....	96,903.00	59,165.71	37,737.29	66,996.68	59,165.71	7,830.97
Totals.....	\$280,464.00	\$136,767.81	\$143,696.19	\$133,887.59	\$136,767.81	\$19,792.34
WOMAN'S FOREIGN MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.....	\$358,782.00	\$81,629.09	\$277,152.91	\$82,696.35	\$81,629.09	\$1,067.26
Individuals.....	65,000.00	10,842.79	54,157.21	9,998.27	10,842.79	844.52
Legacies.....	12,000.00	6,373.92	5,626.08	9,239.47	5,626.08	3,613.39
Annuity Account.....	5,000.00	5,000.00
Income of Funds, Specific Gifts, etc.....	16,500.00	5,325.17	11,174.83	7,047.02	5,325.17	1,721.85
Totals.....	\$457,282.00	\$103,423.13	\$353,858.87	\$108,981.11	\$103,423.13	\$6,402.50
WOMAN'S HOME MISSION SOCIETY						
Churches, Young People's Societies and Sunday Schools.....	\$244,800.00	\$55,763.96	\$189,036.04	\$57,326.42	\$55,763.96	\$1,562.46
Individuals.....	35,000.00	3,530.49	31,469.51	2,766.14	3,530.49	764.35
Legacies and Matured Annuities.....	35,000.00	8,392.69	26,607.31	16,192.87	8,392.69	7,800.18
Income from Investments, Specific Gifts, etc.....	35,662.00	9,979.40	25,682.60	10,387.43	9,979.40	408.03
Totals.....	\$350,462.00	\$77,666.54	\$272,795.46	\$86,672.86	\$77,666.54	\$9,770.67

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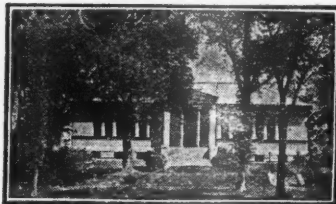
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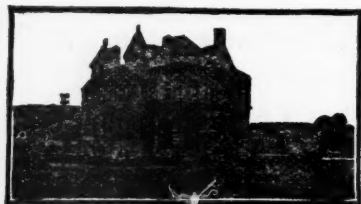
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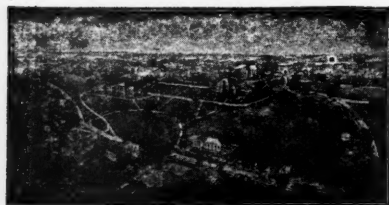


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Woman's American Baptist Home Mission Society

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Help Wanted

Not an unusual sign these days, nevertheless an "ad" which we hope will bring many answers.

Were you ever in a hospital that had enough linen? Of course you were not. Nobody ever heard of such a thing. Well our hospital in Puebla is no exception. Mrs. Conwell, the wife of our medical missionary, has sent up a most appealing cry for linen, more linen, much linen.

We must set a good example of how a table should appear, therefore we want:

8 linen table cloths, three yards each, white damask linen, estimated cost at \$2.75 per yard.....	\$66.00
5 dozen napkins to match.....	20.00

You know when you are ill how much the appearance of your tray helps your appetite, therefore we want

4 dozen tray cloths, white linen, various sizes. Estimated cost	\$39.00
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We have fine woolen blankets for the beds but any good housewife would say that it was false economy to use them for bathing patients at the bedside, therefore we need

14 double cotton blankets, estimated cost, \$3.60 each.....	\$50.40
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Of course our beds must be kept snowy white so we ought to have

8 dozen sheets, good quality cambric, hospital size. Estimated cost	
\$18.60 per dozen	\$148.80
4 dozen pillow cases to match. Estimated cost \$5.40 per dozen	21.60

To keep this all clean we want SOAP. Mexican soap does not do the work.

We have got to have soap sent from the states and we would like this quantity

2 cases, 100 Bars each case Fels-Naptha	\$14.00
1 case, 100 Bars "Easy-suds" soap.....	5.00
1 case, 100 Bars "Octogon Soap".....	7.50

If you are good in addition you will see that the total is exactly \$371.50, and when you consider that this will equip a hospital with *good* linen, we do not think it an exorbitant sum. Now if you know of anyone who can give us about \$375 without a wink, send it along, we love to go shopping.

Seriously, we must have these articles in order that our hospital may be properly equipped. Let's have linen showers and start the ball a-rolling. Have one at your Association meeting. Get all the information you can about this new Hospital and tell about it wherever you have the opportunity. This hospital is doing a splendid work for the Master. Not only are diseased bodies being healed, but sin-sick souls are being brought to the Master for the divine touch. Over seven hundred people are treated each month at the clinics, and while the people are waiting their turn the native pastor and the Bible women hold service, distribute tracts, and speak personally with the patients. Many hear the simple Gospel teachings for the first time in this way. Get your Sunday School Classes to work; your Young People; your World Wide Guilds. Many hands make light work, and before you know it the hospital supplies will be complete.

"Here is our Neighbor, pass not by
Like priest and Levite long ago.
Have pity! Help! Ring out the cry!
Prayers, means and men, for Mexico!"

*The joint gifts to The American Baptist Home Mission Society, or to
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may be sent to*

MRS. MARY E. BLOOMER

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Our many friends and customers among the readers of MISSIONS will be glad to learn that in spite of the enormous increase in the cost of paper, printing, labor and particularly in leather during the past year, we have arranged another Special Holiday Bargain for 1918 and we now offer the same beautiful Bible as formerly at only a trifling increase in price. So then, we now offer you and your friends a brand new edition of our famous large-type

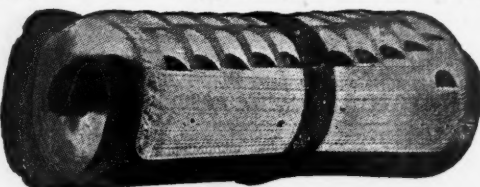
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THIS handsome and complete Teacher's Bible is printed from large, clear type, and ordinarily sells for \$5.00. The Special Holiday Price given above is just about the cost of manufacturing in large quantities, and is offered both as a special courtesy to our many friends and customers, and in order to add, annually, more names to our mailing list of book buyers. **Q** This beautiful Self-Pronouncing Teacher's Bible contains the complete text of the Old and New Testaments in the King James or Authorized Version, printed in a large, clear type, on fine Bible paper, showing changes made in Revised Version at bottom of each page. It has "References," "Concordance," "5000 Questions and Answers," "Biblical Atlas" and full "Teachers' Helps." It is handsomely and durably bound in French Morocco, Divinity Circuit (overlapping edges), has silk headband and marker, and red-under-gold edges. **Q IT IS THE MOST APPROPRIATE AND ACCEPTABLE PRESENT YOU COULD POSSIBLY MAKE TO A RELATIVE, FRIEND, SUNDAY-SCHOOL SUPERINTENDENT, TEACHER OR SCHOLAR.**

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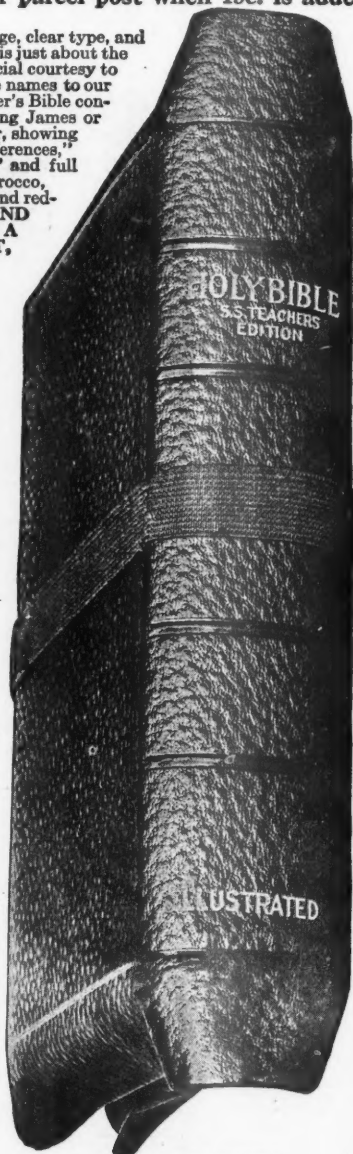
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